Πολύπενθεος Θρηνωδία

The Mourners Song.

OR A

VOYCE

Out of the

WILDERNES

CRYING,

With many Tears and ſtrong perſwaſions to the World for

REPENTANCE.

Proving by undenyable Grounds from the Word of God, that the great Day of his righteous Judgement ſhall certainly be in this preſent Age, before 61. Years after this preſent Yeare 1651. ſhall be expired.

And unfolding many great and wonderfull Myſteries of God foreſpoken in his word, to come to paſſe and be fulfilled, from the riſing of JULIUS CÆSAR, firſt Emperour of *ROME*, to this preſent time, and from hence to that Great Day of the Lord.

Things that were never diſcovered by any Writer before this knowne; and ſuch as greatly concerne the Church and Choſen of God, in this laſt time.

Expreſt in a very high Propheticall ſtile, and clear evidence of the Spirit, and of Power from above, which the judicious Chriſtian Reader may well perceive.

LONDON, Printed by *M. S.* 1651.

L. J. K. 702. b. 9 4

TO THE SUPREAM AUTHORITY OF THIS *NATION*.

The PARLIAMENT *of* ENGLAND, *and* COUNCELL *of* STATE.

Grace, and Truth, and Peace, be multiplyed.

Moſt Noble and Renowned Senators.

WHo knoweth, or can ſay to the contrary, but that God hath raiſed you up, and appointed you in a ſpeciall manner as his choyce Servants: to know his wayes, to ſet forth and maintaine the honour of his glorious Name, and truth, unto, and throughout not onely this Nation wherein we live, but all other beſides: where, by your meant ſetting it forth, and maintaining the ſame, it may be ſpread.

For it is, or may be apparent to all people in the World, that God hath wonderfully bleſſed this Nation above others, in theſe latter dayes: not onely with temporall and earthly, but alſo and more eſpecially, with ſpirituall and heavenly bleſſings, in raiſing up amongſt us Holy men, yea Prophets, whom he hath inſtructed from above, by his Spirit of truth, to underſtand his Word, and the great things contained therein: & to declare the ſame, not onely to this Nation of ours, but to all the world; the like to which hath not been in theſe laſt dayes amongſt any other people, knowne.

For theſe cauſes and reaſons, moſt Renowned Senators, I doe preſume I may in all humility, preſent this Voyce out of the Wilderneſſe (a great myſterie of truth and heavenly propheſie as I may truely call it) contained in this little Book to your Honours judicious view and conſideration: That You may according as Ye ſhall ſee cauſe, receive the ſame in your hearts, prefer it by your word, and maintaine it by your power.

Moſt Honoured Senators, You have all heard, and ſeen, and knowne enough of the many ſeverall differing ſpirits that have been, and are this day amongſt us, and of their ſeverall opinions and practiſes. ſome whereof being moſt groſly erroneous, wicked, and blaſphemous, and how every of them have endeavoured to poſſeſſe even your Honours minds alſo, as well as the peoples, with the love of their doctrines & ways: wherewith you have been, (as I ſuppoſe,) by this time wearied: there being no ſatisfaction to be found in them to any ſoul, but rather diſtraction and confuſion, as time will yet further manifeſt.

Therefore now, as in a ſeaſonable time, I beſeech your Honours, as Ye love truth, and hate error: and as truth only is worthy to be received, held forth, and maintained, let this be ſo delt with by You, becauſe it is the very truth, as a ſhort time to come will fully prove. There being nothing that can more advance the Honour and happineſſe of Your perſons, ſoul and body, both here & eternally hereafter, then ſo doing. All which graces the Lord God moſt High, confer upon Ye all, moſt Noble Senators.

So prayeth Your moſt unworthy Servant,

J. E

This Work conſiſteth of four ſmall Books.

The firſt to the Church of *Rome*.

The ſecond to Queene *Elizabeth*.

The third to the Earle of *Eſſex*, in her dayes.

The fourth to King *James*.

The Authors name I know not, onely this you ſhall find in the concluſion of his Book to Queene *Elizabeth*.

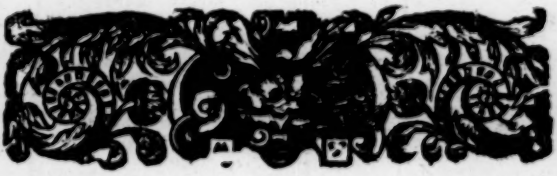
I T. L. teſtifie theſe things with my owne hand in ſober humbleneſſe, commending them to your Majeſtie, onely in regard of my duty, and for no other reward. Give your promotions to thoſe Sons of Beor, that riſe ſo early, and ſaddle their Aſſes to Poſt after them: For I your Servant have bread and water enough (thanks be to my God) and am therewith as well content, as if my Lands were as large as are the royalties of the little Bird that poſſeſſeth all the fields over which it flyeth.

TO

TO THE CHURCH OF ROME.

Apocalyps

Ιδού ἔρχομαι ὡς κλέπτης, μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.



First Printed in *Anno Dom.* 1588.
And ſundry times ſince.

MVSEVM
BRITAN
NICVM

TO THE CHURCH OF *ROME.*

MANY and ſundry voices have beene heard out of the Wilderneſſe in theſe latter dayes, whereunto had wee given good and diligent eare, we had perhaps diſcerned the time of our viſitation; nevertheleſſe, he that writeth teſtifieth, the Kingdom of God is at hand.

WHat neighbour or friend is he, who ſeeing his next or beloved in danger, doth not cry, take heed? and though ſuch one may be found, yet cannot we hold our peace: Generations ſinfull and adulterous, why ſhould we feare or ſhame, to ſpeake amongſt yee? your number? and hath it not been alwayes the complaint of the holy Ghoſt, in the dayes of the Prophets, Apoſtles, and to this houre? *Lord who hath beleeved our ſayings? and to whom is thy arm revealed?* your noſtrils? whoſe power is breath not to be counted of? nay, we are not only ready to give up our bodies, but our ſouls to be ſacrificed, in witneſſe of the cauſe pleaded before yee this day; or ſhould our voyce be aſhamed of her preparation? behold yee ſcorners, like as a mighty wind, that paſſeth your eare, and bloweth not upon yee; ſo ſhall yee heare great things to day, and not be moved therewith; and poore, and ſlight, and ſimple as ſhe goeth, ſhe hath authority to give joy to the living, and life unto the dead. Amongſt whom lieſt thou

buried, rotten, and paſt riſing up againe: thou, that ſitteſt careleſſe, like a Queen in pleaſure, and glorifieſt thy ſelfe, ſaying in thy heart, I am alone, and beſides me is no other, I may not be widow, or deſolate for ever, and, like a foole, haſt not conſidered, th'older thou art, the nigher to thy grave. But thou ſayeſt, tuſh, am I not great? Where dwelleth then the power that may doe all theſe things? Wherefore thus ſaith the truth, although thou be now ſo high, as that the word foreſpoken is fullfilled in thee, *And who is like unto the beaſt? or who may war with him?* behold the day haſteth, and is at hand, wherein thou ſhalt be made ſo little, that thy name and remnant ſhall not be found upon the earth; and all thy many hornes, and multitude of Witches, (whoſe arme and counſell have been thy help and treaſure from thy youth,) ſhall fall and periſh, as fire conſumeth ſtraw, and not be able to deliver thee any more; for thy dayes are numbred, and yet two Moneths, two Weekes, two dayes and a halfe, and thy number ſix hundred ſixty ſix ſhall be fullfilled: Happy man that liveth to ſee that day, and behold there be living that ſhall ſee it.

And *Tyre* and *Sydon*, with all thy Cedars, though now they ſurfet in wealth, in pride, and pleaſure, ſhall then lie comfortleſſe, and wring their hands, for *Babylon* their Lord is dead. And thy death ſhall be the life of *Iſrael*, but his light may not long indure (as reſteth the Propher.) And then, and in thoſe dayes ſhall be fullfill'd the great myſtery of God, prophefied by the mighty Angell, who ſet his right foot on the Sea, and left upon the Land, and lifting up his ſtrongeſt arme to Heaven, ſwore by him that liveth for ever and ever, *There ſhall be time no more.*

He that blaſphemeth, let him blaſpheme ſtill; and he that liveth at eaſe, take his pleaſure ſtill, nevertheleſſe the ſpeciall day is at the doore, to give to every

very one according to his wayes. And yet thou sayest, I am his house, his sanctuary, and place of his dwelling: wherefore (Discoursers) a wonder shall be wrought in your eye to day, all the gates of his City shall be laid open before yee, and none of yee shall enter into it.

All are wise, and every one shall give account according to that he hath received; I aske then, and have not all received? yes verily, the voice of God is written up, and placed in th'eyes or hearts of all, as it is written, *Their sound is gone forth over all the earth, and their words unto the worlds end.* But all have not obeyed, as testifieth the Prophet; and therefore the Kingdome of Heaven is likened to a *Field* containing Corne and Weedes: to a *Net*, enclosing fish of all sorts, good and bad: to a *Wedding*, whereunto all were bidden, those that refused, those that came prepared, and those that came and were not apparrelled: to *Servants*, good, diligent, faithfull, bad, slow, and unprofitable: to *Virgins*, some wise, whose lamps did watch while they slept, some foolish, whose lamps did sleep with them: to a *house, of great and large receit*, garnished with vessells of gold and silver, of wood and clay, then and in that day to be imployed to their use of honour and dishonour, when he shall come in glory, to judge and reward the world, separate the stranger from the child, the goat from the sheep, the sinner from the just: and this is the Kingdome whereof it is written, *Many are called.*

Lords of *Sodome*, may it then please your dead and dry eyes to consider, that in this great company of hearers, two speciall differing companies are commended unto yee: th'one that hearing the voyce, obeyeth and doth it; th'other, that hearing transgresseth, and doth not; called in Scripture, *Hated, bond, forsaken, cast out, children of evill, vessells of wrath*, and such like: compared to a *Man*, who built a

houſe, and laid no foundation, and when the day of reckoning, the day of tempeſt came, the building fell, and the fall thereof was great, and lamentable for ever. But they that hearing the Commandements of God, obſerve and do them, are called in Scripture, *beloved, free, choſen, beautifull, children of promiſe, veſſells of mercy, Iſrael, Jacob, his people, his heritage, a holy Nation, a holy City, a kingly & holy Prieſt-hood, his houſe, his Temple, his Tabernacle, Saints, Sion, Hieruſalem from above, the pillar and upholder of truth, his vine, his Church, his Body, his Spouſe*, and ſuch like: compared to a *Builder*, that digged deep, and laid his foundation on the Rock, whoſe work endured the day to come, and gave glory to the worker: to a *Graine of Muſtard-ſeede*, whoſe great increaſe for his little body, is marvellous compared with other hearbs; to *Leaven*, which ſeaſoneth the whole wherein it is hid; to a *Pearle of price*, for which the Jeweller adventureth by Sea, by Land, by fire, by water to attaine; to a *Field* wherein lyeth hidden a treaſure of ſuch quality, that the poſſeſſor ſelleth all he hath, to make a purchaſe thereof: to a *Seede*, proſpering from Blade to ſtalk, from ſtalk to head, the Lord of the ground neither ſleeping nor waking knowing how: And this is the generation of them that ſeek him, the portion and Kingdome whereof it is written, *But few are choſen.* And of this company and no other, ſpeaketh the Scripture, which ſaith: *Where two or three be gathered together in my name, there am I in the midſt of them.* And againe: *And behold I am with you from day to ever, even to the worlds end.* And againe, *Feare not little flocke, for it hath pleaſed your Father to give you a Kingdome.* And againe, *And I will intreate the Father, and he ſhall give you another Comforter, who ſhall remaine with you for ever.* And againe, *But when the Spirit of truth cometh, he ſhall leade you into all truth.* And this is the

City

City and houſe ſpirituall, built upon the head of the corner, which through the ſtrength and glory of the foundation, remaineth and liveth for ever, as it is written, *And upon this Rock will I build my Church, and the gates of hell ſhall not prevaile againſt her.* And this is the Church and Sanctuary of God, the ſtones of life and glory everlaſting, diſdained and trodden under of worldly builders, prepared notwithſtanding from above, and appointed to ſerve for his Tabernacle and p'ace of his dwelling: for he that is higheſt, dwelleth not in Temples made with hands, as teſtifieth the Prophet. *Heaven is my ſeat, and earth is my foot-ſtoole, what place of reſt will yee build unto me* (ſaith the Lord) *O houſe of Iſrael?* Theſe things had yee underſtood, then had yee beene wiſe and learned Scribes, and like unto the houſholder, which bringeth forth of his ſtore and proviſion, as time and occaſion ſerveth, old and new.

And this is ſhe which erreth not, diſſenteth not, for all her Children are endued with a tongue and taſter of truth: all are prepared with one and ſelfe-ſame water: all are purged by one and ſelf-ſame fire: all are Servants to one and ſelf ſame Lord, who by the ſweet and accepted Sacrifice of his owne body hath ſanctified, and made them of ſinners, Sonnes of God, as it is written: He *that ſanctifieth, and they which are ſanctified, are all of one.*

And this is ſhee which prepareth her ſelfe for the Wedding, arrayed in a white and righteous garment, which her Lord the Bride-groome giveth her with Lamp watching night and day, waiteth and attendeth his comming, whoſe modeſt countenance, whoſe chaſt and comely ſteps, walk in our ſtreets, and the world regardeth not; for her name is hidden, written in the heart, not in the ſkinne, and the light of her beauty is in the ſpirit within, not in the letter without, whoſe praiſe is not of men, but of God.

And yet thou ſayeſt, let me ſee her: behold, he that witteth teſtifieth before the Throne of God and all his holy Angells, that he knoweth not any one this day, after the fleſh, that taketh part with him: what then, ſhall I ſay I am left alone? God forbid; for I ſee and heare with th'ears and eyes of my ſoule, the groans, the chains and tears of ſeven thouſand, whoſe obedience is greater then mine, and of which number I am the leaſt, and as a poore, and miſerable, and borne out of time, am not worthy to be one of them.

And this is ſhe who once (*Balaam*) walkt in thy ſtreets, and all th' earth was filled with her beauty, untill thy Father lifted up his ſawcie head, purſuing her blood and generation: for there is enmity betweene him and her, her ſeed and his for ever, but ſhe laid her Babe before the Throne of God, whoſe eye defended it from all his teeth and fury. And in thoſe dayes, her Lord the Bridegroome gave her two wings, whoſe Feathers were made of the word of truth, and ſhe flew into the Wilderneſſe, where ſhe had a reſt provided from the face and feare of her enemy, a time, and times, and halfe a time; and there remaineth ſhee, her houre, her day, her moneth, and her yeare, eating no other thing then that which God giveth her. And thy Father fell heavy, exceeding wroth thereat: and ſat him downe by the Sea ſide, in a Throne newly erected to th'honour of his name, mourning and pining, that the woman with her Boy had ſcap't his hands ſo. And calling his powers and counſell about him, deviſing, found out a way t'appeaſe his wrath, namely to be reveng'd but on the remnant of her ſeed which ſhee left behind: and while he ſat in Conſiſtory, ſeeking beſt means t'accompliſh his purpoſe, thou liftedſt up thy Noſe out of the many waters, and preſently his dump was turn'd to a dance, thy heads and hornes were ſo like his owne,

owne, that he rejoyced wholly to ſee thy unhappy day, and having nothing greater to ſhew his love, parted with thee his Kingdomes, and glory thereof, planted thee in his old and ancient Throne, where once his name was honoured, and gave into thy hand his great power, and chiefeſt of his hoaſt, Wonders, Lyes, Murder, and bad thee warre and have no feare, for it was appointed, the third borne among the Sons of men, ſhou'd be ſubdued unto thee. And it pleaſed the Lamb to give thee leave among the reſt, to bid battel to the ſeed and remainder of his handmaid, and to give up their blood to the pleaſure of thy Swords, during the thouſand two hundred and ſixty, the dayes of relegation: but when thoſe two and forty moneths ſhall be expir'd, thou ſhalt lay downe thy proud waves, and he that is higheſt, ſhall ſet thee alive in judgement, and the earth ſhall accuſe thee of deceit, the Heavens of blaſphemy, and thou ſhalt be divided, and cut out in pieces, for thou haſt troubled the meek, and him that purſued peace, haſt loved lyers, deſtroyed the true and fruitfull branch, and overthrowne the walls of ſuch as mourn'd, and did thee no harme. And in that day, thy Crownes ſhall be turn'd to baldneſſe, thy ſilke to nakedneſſe, thy ſweet and pleaſing voices to houling, thy lights to darkneſſe, and the blood of his ſervants ſhall he weigh before thee, and value it unto thee, and thy parts ſhall burne untill thou pay the price thereof. And that judgement may even now begin to take hold of thy bones, it ſhall be ſhewed thee this day, what manner of men they are, which heare, and doe the Commandements of God, their bredth, their length, their heigth, their depth, their name and their countenance, ſhall be laid before thee, and thou, thy Prophets and Children, ſhall ſee, and wonder, and die.

All are learned, all have knowledge, and the covenant

nant of death was written in our hearts, when wee were yet but tender, lodged and ſleeping in the loins of *Adam*, wrapt us up in our ſins, and tranſgreſſions, like as the Spider in his toile the ſilly Flie, againſt the day of ſlaughter. But he that is higheſt, pittying the world which he loved ſo, in the riches of his benignity, deviſed a way, to ſet free againe the work of his hand, which law through ſin had imbondaged to death, and made a teſtament of life and peace, in the blood and mediation of his Son, the price and redemption of that which was loſt, and wrote inheritors of his mercifull Covenant, all and as many as beleeved in the Mediator thereof. And unto *Adam*, his loſt Child, gave it he, ſaying; *The ſeede of the woman ſhall bruiſe the Serpents head*, and all the Children of Promiſe tooke hold thereon, imbracing the ſeed which by the death of death, delivered the ſinner: And unto *Abraham* his Servant renewed he his Covenants; Caſt me out *Agar* with her Sonne (quoth he) for that which is borne after fleſh is bond, and ſhall not inherite with the free. And remembring his mercy, promiſed in his time to viſite *Sara*, and to raiſe unto him a ſeed, which ſhould be the joy of many Nations: and *Abraham* beleeved, and got a grave and honourable name above all his Brethren, namely, to be the Father of all thoſe many Nations, that were to inherite the Covenant and Teſtament of promiſe. And by the hand of *Moſes* his faithfull, calling Iſrael unto him in the Wilderneſſe, before the fearfull Mount, gave unto them the Covenant of captivity once for all, written downe by the hand of his Angell, in two Tables of ſtone, commanding it to be ſet up in the eye of *Iſrael*, that they might ſee and read their wounds and tranſgreſſions, which had ſubdued them to death, and calling to mind his Teſtament of mercy, wherein from beginning his ſoule delighted, promiſed by the ſame *Moſes*, to raiſe them

up

up a Prophet from among their Brethren, like unto him, and every ſoule that would inherite his favour and Covenant of promiſe, ſhould heare him. And *Moſes* calling Iſrael together, teſtified unto them that day, heaven and earth bearing witneſſe, he had ſet life and death, curſe and bleſſing, to wit, the Covenants of works and faith, of Law and grace before them. But Iſraels heart was fat, and underſtood not all theſe things, and ſeeking the inheritance by the Law of works which had concluded them being yet unborne under curſe and reproofe, fell out, and loſt the way which led to the bleſſing and land of the Fathers covenanted by promiſe; but by *David* his Boy, whom his heart approved, calleth them back againe, ἀεὶ πλανῶνται τῇ καρδίᾳ (ſaith hee) οὗτοι δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου, giving them to underſtand the table of *Sina*, whereon they thought to ſave themſelves; juſtified to their face, all their doings were abominable, as it is written: *The Lord looked downe from heaven upon the Sons of men, to ſee if there were any that underſtood and ſought after God. But behold, they are all gone aſtray, all are become abominable, there is not one that doth good, no not one: There is not a godly to be found on earth: not a righteous amongſt the ſons of men, all lie in wait for blood, and every man hunteth his neighbour as with a net: he that is beſt is but a bryer, and he that is moſt righteous as a thorne.* And ever and anon remembring his mercy, teſtified by the ſame *David*, that if they would attaine the Land and Inheritance promiſed the Fathers, they ſhould not offer him his beaſts or his birds to eate, but unharden their hearts, and heare his voyce that day, that then it ſhould come to paſſe, they ſhould enter into his repoſe, and *Canaan* ſpirituall, into the which their Fathers could not for their unbeliefe. All the Prophets bearing witneſſe thereunto, that looke how high the heavens were diſtant from the earth, ſo far

were

were his offerings differing from theirs: for all their wayes and thoughts were ſpotted like to the garment of a Tyger, tranſgreſſors of his fiery Covenant which he ſtrake with their Fathers in *Horeb*, as it is written, *And the teſtament which I gave them they kept not, and my ſoule deſpiſed them* (ſaith the Lord) And ſtill and evermore remembring his mercy, commended unto them the day to come, wherein he would ſtrike a new and an everlaſting Commandement with the houſe of *Iſrael*, not like to that he covenanted in the Wilderneſſe, which neither they nor their Fathers were able to beare, but his new Covenant ſhould be a Covenant of mercy and love, and no man ſhould be able t'attaine it, by rending his Garment, by Rams, or ſtreams of Oyle, but by rending his heart, by hearing and beleeving the redemption which ſhould be ſet in Sion: for he had ſaid, and would not repent for ever, *The juſt ſhall live by faith*. But *Iſrael* was hard, and evermore in heart turned back into the Wilderneſſe, chuſing rather to be the Sons of *Agar*, inhabitants of *Sina*, which ingendereth to death, then children of promiſe, Citizens of *Jeruſalem* from above, which begetteth to life: refuſed his Law and Teſtament of grace, ſo often covenanted and commended unto them: which he notwithſtanding in fulneſſe of time performed unto *Jacob*, ſending downe out of his boſome the Mediator thereof, apparrelled in blood, mounted on his little hill in his city of peace, with promiſe, that every ſinner ſhould be deliver'd from ſhame, that putteth truſt in him. And when the time came, was found walking in the ſtreets of *Jeruſalem*, his ſteps beautifull, as are the ſteps of God: the flames and Angells of heaven, aſcending and deſcending at his commandement; and it was fulfilled which was ſpoken, *In Jury is God knowne, great is his name in Iſrael:* and opening his mouth taught them, and marvellous gracious and true were the words which proceeded from him: told them the ir

their Fathers were wonderfully indeed fed and cloathed in the Wilderneſſe, and yet were dead, becauſe they were not fed nor cloathed with him, who feedeth and arayeth to life everlaſting: and the food and rayment which he gave, was his blood, and they that are fed and apparrelled therewith, are thoſe that beleeve in him: commanded them not to work as did their Fathers in the Wilderneſſe, but as did *Abraham*, whoſe Children they pretended to be and were not, for he beleeved in him, being yet but promiſed, whom they refuſed, now performed, and witneſſed plainly in their eares that day, there were no other works but theſe alone, that led from the rod of th'oppreſſor to the Land of promiſe, ſaying, *This is to doe the work and commandement of God, to believe in him whom God hath ſent.* Which thing your Fathers the Phariſees denying to doe, evermore ſeeking (after their hard and brazen progenitors) t'eſtabliſh a righteouſneſſe and juſtice of their owne, to work the works and Commandements of God, according to their way and meaning, by doing, refuſing the juſtice appointed by God, to work his works and Commandements according to his way & meaning, by beleeving: ruſhed againſt the ſquare, approved, precious ſtone which was ſet up in *Sion*, and were bruiſed and broken to death everlaſting.

And doeſt thou know (*Balaam*) what it is *to beleeve in him whom God hath ſent?* We ſpeak the things we know, and teſtifie what we have ſeen and learnt: That which is borne from below is fleſh, ſubdued unto ſin, imbondaged to death, and cannot ſee th'inheritance and Kingdome of God; wherefore it was requiſite a new birth to be eſtabliſhed, ſubduing the fleſh unto the ſpirit, delivering from the power of ſin, and breaking the chaines of death. Without the which, vaine and impoſſible is the Commandement, *to believe in him whom God hath ſent*: as it is written, *Unleſſe a man be begotten by water and by the holy Ghoſt,*

Ghoſt, he cannot enter into the Kingdome of God.

So many Baaliſts heapt on another, at your conſpiracy held at *Trent*, againſt God, and his anointed, and knew not what it is to be borne of water and of the holy Ghoſt? have ye indeed ſo planed the creatures of God, wrought in them a beliefe, ye are ſucceſſors and diſpenſers in heavenly things, and underſtand not earthly?

There was a man ſent from God, his name was *John*, your Fathers ran out in troops to ſee him, a ſtrange and ſour fellow, was not lodg'd like a Prince, nor cloathed like a Courtier, neither wine nor water dranke he, no other drinke but tears, and in his mouth never entered bread.

Murderers, how chanceth it, that hanging up his dead body in your Courts and Caves, drawing it through your ſtreets once a yeare at the leaſt, denying it the natural courteſie of buriall, you have not conſidered that he was appointed from heaven, the Miniſter of the Baptiſme of water? as of himſelfe he teſtifieth in a place, ſaying: *He that ſent me to baptize with water ſaid unto me, on whom thou ſeeſt the Spirit diſcend and tarry he it is that baptizeth with the holy Ghoſt.* Doe yee know wherefore his Lord gave him that honourable teſtimony? namely, that he was more then a Prophet, and that among all the ſons of women, there was none to be found his greater? becauſe, who ſo is not prepared by him, which was appointed the Miniſter of the baptiſme of water, ſhall never be purged by his Lord which comes after, who ſanctifieth with fire and with the holy Ghoſt: for this was the Angell, appointed to goe before the face of the great Dominator, and teach the Children that ſat in Priſon, in darkneſſe, and ſhadow of death, that if they would be Sons of the Fathers, *Abraham*, *Iſaac*, and *Jacob*, they ſhould prepare their hearts by water, as did the Fathers, *Abraham*, *Iſaac*, and *Jacob*. And there-

therefore his Lord in parable calleth him the *Mourner*, wot ye why? becauſe who ſo ſorroweth not with him, ſhall never rejoyce with the Bridegroome, ſhall never ſee the birth of the holy Ghoſt, *the faith which beleeveth in him which God hath ſent.*

The poor woman which entred into the houſe of *Simon* the Phariſee, where her Lord was at meat, and falling downwaſhed & kiſſed his feet, how commeth it to paſſe, (ye wiſe) that nayling up her dead body in your Groves and Temples to the view, ye have not conſidered her tears and her love, preaching and crying ſo many hundred years, the birth of water of the holy Ghoſt? but yee ſay, when *Elias* commeth he ſhall reſtore all! Murderers, and doe ye indeed lie in wait for another *Elias?* behold the firſt came, and had not his God delivered him from your hands by wonder, ſending downe his Chariot and Horſemen of fire, ye had ſlaine him with the reſt of his Prophets, for ye ſought his life alſo: and the ſecond came, a righteous and holy man, and behold, as innocent as ye pretend to be, his righteous blood ſhall be found in your Courts, and his holy head in one of your veſſells: and doe ye yet more attend a third *Elias*, like to your ſtiffe reprooved brethren, which walke ſtinking in your ſtreets to day, gaping the comming of a ſecond Meſſias? wherefore thus ſaith the truth, there ſhall no *Elias* come: and he that reading, conſidereth the dwelling, the fare, and rayment of the ſecond *Elias*, how read and ſwolne were his eyes with tears, how dry his lips with ſighs, and doth not weep and wayle with him, if ſeven thouſand Mourners ſhould riſe from the dead, they cannot make that man to ſorrow. This was the *voyce*, who in the dayes of his fleſh, called unto Iſrael from out of the Wilderneſſe, crying that if they would be ſons and daughters of God, they ſhould not look up unto their parentage, boaſting their pedegree, fetcht from the

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loins of *Abraham*, but ſhould take up the true and perfect ſorrow for their ſin, and th'unſpeakable deſire to be reconciled to God, as did his ſervant *Abraham*: that then the God of *Abraham* would turne to the Children, as he did unto the Fathers, write his Laws in their hearts, cover their offences, and be unto them a God, and a Father, and they to him ſons and daughters: and every one which was to receive the light that followed, in whoſe hand was the power to make of a ſinner a Son unto God, hearkened to the Mourner of Iſrael, ſate downe, and ſorrowed with him.

And he that ſorrowed, ſorrowed indeed, his eye refuſed ſleep, his mouth denyed t'eate, loſt and dead was his cheere, his mirth was turn'd to ſadneſſe, and if any asked what ill he had; ſeight, and could not ſpeake, ſo great was his ſorrow: and walking all alone, ſought for the night to cover him; and ever as he went, wrote up with tears, the day was not made for him, that is in ſorrow: and in the night as dark as 'twas, his eye which now had cleane forgotten reſt, beheld as in a table painted out, his wounds and tranſgreſſions, and feare, and judgement: the Arrows of the Higheſt peirced him ſo, that he beſought the day to wake, for help and eaſe of ſorrow; but when the day aroſe, the Sun diſcovered his filthineſſe, drew him forth naked before the light and Throne of God, laying truely to his charge, it was he that had polluted th'earth: and what pen may tell his feare? or who may conceive his ſorrow? Like as the Hart chaſed with Hound, recovering in going downe of his ſtrength ſome little advantage, ſtandeth, hearing the cry of them that trace his blood ſo truely, feeling the ſtrength of his legs departed, looketh about for the water brook to recover his force a new, and finding not, panteth and ſhutteth oft his fearfull eye, ready to give up the living breath which hold-

holdeth his ſilly bones together: ſo trembleth this guilty ſoule, and finding the pleaſure of his pleaſures paſt, departed like friends in adverſity, that knew him now no more, would faine looke up to heaven, as to the water brooke, but durſt not, for he had ſinned againſt it, and before him that ſitteth thereon, fell downe, and broken to water, waſhed with tears the day wherein he was borne, and charged it with cruelty, to call him out of his mothers womb, when there was no need of him. Alas, might not the Sun have gone his courſe (*quoth he*) tho I had never beene? or had the Covenant of night and day been loſt, and if my mothers womb had been my grave (*quoth he?*) and ſeeing his feare ſo multiplied, he might no longer live, wrote up with tears his laſt complaint, and laid it before the Throne of God, confeſſed he was nothing worth, beſeeched him to remember the Teſtament of his mercy, the delight and pleaſure of his ſoul, before the foundations of creatures were laid, in it, to pitty and call againe, the poore and loſt work of his hand, which ſin and filthineſſe had led away to death.

And this is he, that is poore, and bruiſed, that laboureth and is heavy laden, ſick, loſt, dead, and liveth now no more: this is he that travelleth. like a woman, that laboureth, that weepeth while the world ſporteth, deviſing pleaſantly to paſſe the time away. And this is he that is turned, begotten by water, prepared by the Mourner, and unto whom God hath ſworne by the honour of his name, *Hee ſhall not die.*

Murderers, ſtand forth, tell me, may ye ſet your penance by this mans repentance? behold this man, of a hill, is become a valley: of a flint, ſoft and tender as water: of a prudent and wiſe, become a babe: and like unto the little one, which holding on his mothers breaſts, cryeth, and feareth the regard of a

ſtranger: ſo weepeth he if ſin doe but ſee him: Thou, ſtanding on the tops, deſpiſeſt him that lyeth below, judgeſt him a foole, and one that knowes not to uſe the time, and after thy heart hard as Adamant, ſubdued to filthineſſe, deſpairing of a better promiſe, canſt not goe downe and ſit, and tell tears with him: bearing thy ſelfe aloft, moveſt like an Oracle, ſaiſt, but thou art wiſe: and like a foole, haſt not conſidered the word that followeth ἐμωράνθησαν.

O juſt and righteous judgement of God, which by a low and ſimple word, hath ſealed to reprove the wiſedome of the world, and hidden from her proud and prudent Children, the knowledge of his truth and heavenly things, and ſhewed it to babes: for even ſo it pleaſeth him.

Murderers, may your penance yield ſuch fruit as bringeth forth this man's repentance? behold this man hath loſt his taſt, and reliſh in ſin for ever, and in the wayes wherein his ſoule delighted once, and tooke his courſe with pleaſure, now grieveth, feareth, bewaileth the day that ever he walkt therein: what wilt thou miniſter to this man, to recover him to joy againe? oyle? corne? wine? youth? ſtrength? beauty? the world and glory thereof? nay, he ſigheth, and cannot find his help in them: his ſtripe is of that quality, as nothing can heale, but the favour and countenance of him, whom he hath offended: and turning his eye unto the wall, covereth his head with deul and heavineſſe, weepeth and will not be comforted, untill he find the thing his ſoule ſo deſireth: peace, love, and reconciliation with God.

I call ye all before the judgement ſeat of God this day, and lay unto your charge, ye have not knowne nor learnt theſe things, and are nevertheleſſe the worthy fruits, which the preparer of Iſrael hath cryed out unto ye, theſe many hundred years to bring forth.

Re-

Reproved and unbaptized hearts and ears, like to your fathers, which evermore reſiſted the holy Ghoſt, ſo do ye: vvhat hath he at any time vvritten with teares, and ye not opened and read laughing? vvhen hath he commended ye his orders in grave and funerall robes, and ye not reproved, ſaying, his humour is to melancholy? what voyce hath he ſent in lovv and ſervants tire, and ye not deſpiſed, and ſaid, his invention is ſimple? vvhen hath he encountred thoſe bar'd and bolted hearts of yours, with great and ſtrong cryes, and ye not blaſphemed, and told him h'is mad? and hovv may he cook or ſpice his Commandements, to have them approved of your mouths, ſo vvayward and out of taſt? Children of goe to death, which of you reproveth him that writeth of a lye? wherefore thus ſaith the truth, poore *Sodome* ſhall riſe in that day, and lift up their bloubred heads out of their darke dwelling, and the eye of the Judge ſhall pity their captivity in reſpect of yours; for had they heard the *Mourners* ſong as you have heard to day, the light of their repentance had ſhined amongſt us even to this houre: but this is the ἴακχον καὶ πόνηρον pour'd out upon yee, ſuch a botch, ſuch a σκληροκαρδία as the day ſhall come, that among all the ſinfull generations of men, no one may be found ſo adulterous, that will approve there had been on earth at any time, a race ſo ſtif and caſt away, as hearing all theſe things, would notvvithſtanding vvorſhip *Bel*. And he that is higheſt, ſhall ſhevv his name, in getting honour over ye, and becauſe ye vvould not learn and vvalk in his vvayes, ſhall give ye up unto your ovvne, in blindneſſe, like Sodomites, groping after, and purſuing the blood of his Teſtament, till ye fall head-long dovvne into the deep, vvhere *Pharaoh* and his men of vvarre do lie: and all the World ſhall knovv and feare the

holy one, the Redeemer of Iſrael, the Lord of Hoaſts, who hath juſtified the judgements of his Servants upon ye. But wee will caſt ye aſide a while, and returne to the poore and broken ſoule, whom we have left in travell, and guard and watch him day & night: behold and learne his end, he that is wiſe will marke his deliverance, and happy man that can tell his teares, and ſit and ſorrow with him.

To this man maketh God anſwer, early or late delivereth him: and how much the longer withholdeth his countenance, retyring as it were his pitty from him, ſo much the more entendeth t'advance his love and mercy towards him, to make him great and a pillar in his houſe a comforter of the weake and broken knees of others, and in his time ſendeth downe his promiſe, the rich and hidden treaſure which from the beginning dwelled with himſelfe, and with his holy one, who day by day laboureth, waſheth, and bindeth up this broken one, not leaving t'apply unto his ſtripe, untill he have wrought and ſhaped in him a full and perfect aſſurance, that God hath given him unto his Sonne: in him and through him, forgiven and covered all thoſe his tranſgreſſions, which cryed out ſo juſtly againſt his bloud: and whereas in the day of his treſpaſſe, was a ſtranger, and an enemy, now in his Son, and for his ſake, is reconciled and beloved, and is unto him as a ſonne, and he to him a Father, the treaſure which his ſoule in the great day of his trouble ſo unſpeakeably deſired, and therewithall commandeth him to beare written up in the apple of his eye night and day, to read and conſider, what great things have been done for him.

This man is now ſo aſſured his ſinnes are forgiven him, as ſure and perſwaded, that his Lord and Redeemer was once dead, now liveth, & never dyeth more, what Regiſter may record the ſinnes of him, whoſe tranſgreſſions God forgetteth? what power may diſcover

cover the nakednesse of him, whose shame and offence God covereth? who shall be able to cast away whom God approveth? or lay to the charge of him, whom God chooseth? may sinne wherein he was conceived? may trespasse and filthinesse wherein his youth delighted? may the bold and bloudy offences, which his age hath committed? may flesh and infirmities wherewith he is clothed? may powers and blasphemies, wherewith he is compassed? nay, this man is at rest, fully perswaded, God being with him, nothing may prevaile against him; as it is written, *God justifying who may condemne?* This man is now so assured, God loveth him, as that he is sure and fully perswaded, neither fire nor sword, neither death, nor life, neither Angels, nor powers, nor principalities, neither things present, nor things to come, neither natures above, nor depths below, nor any creature other whatsoever, may separate him from the love which God beareth him, in Christ Jesus his Lord.

And this is the faith of *Abraham*, and of *Abrahams* posterity, which reacheth justice to the sinner, and life unto the just, as it is written: *But the just shall live by faith.* And this is the faith, whereof th'holy Ghost pronounceth, by the mouth of his servant *Paul*, in a place, saying: *Being justified therefore by faith, wee have peace with God in Christ Jesus our Lord.* For he is truly justified, whose sinnes are forgiven, as it is written: *Blessed is the man whose sinnes are forgiven, and whose transgressions are covered.* And he is truly at peace and one with God, that is beloved of him: and all this grace is reacht unto him in Christ, and through him, as it is written: *For death and bondage was given by* Moses; *but grace and truth by Christ Jesus* And this is the rest, and peace from above, the birth and baptisme of the holy Ghost, the fire that purgeth the sonnes of men, transforming them from sinners, into the sonnes of God: and no man shall see it, or have

his part therein, that cannot ſing the ſong of the little children, which ſat in the market place, crying and calling one t'another: *We have mourned, and yee have not ſorrowed.*

Murtherers, ſtand forth; tell me, may you compare your beleefe with this mans faith? behold, thou beleeveſt one onely God Father Almighty, of whom are all things, and one Lord Jeſus Chriſt his onely Sonne, for whom, and by whom are all things: and one Spirit God holy Ghoſt, proceeding from the Father and the Sonne, the power, the life, and quickner of all things: and thou beleeveſt that the Sonne in the fulneſſe of time, deſcended from the boſom of his Father, came into the world, was made fleſh, conceived by the holy Ghoſt, borne of a Virgin, and that he dyed and roſe againe, for the redemption of all that beleeve in his holy name: and thou beleeveſt, thoſe that beleeve in him are his Church, choſen and gathered from all the winds, a Company undefiled, a holy Univerſitie, as he is holy that hath choſen them: and thou beleeveſt they wayle and weep, and joy together, and thou beleeveſt their Lord is mounted up into the heavens, ſeated on the right hand of God, all power in heaven and in earth ſubdued unto him: and thou beleeveſt all fleſh ſhall riſe and ſtand before him, every man to receive according to his thoughts. And all theſe things beleeveſt thou? thou doeſt well, thy father the Devill beleeveth them alſo: and it is ſo farre, that this faith may ſave either thee or him, as that it ſhall encreaſe both your ſtripes: for unto whom much is committed, of him much ſhall be required: and he that knoweth and doth not, ſhall be beaten with many rods: And better it were thou hadſt never been borne, then to have heard and beleeved all theſe things, and not to have ſorrowed with the Mourner. And this was the faith of *Simon Magus*, one of your firſt-borne, who hearing

hearing *Philip* preaching, th'Incarnation, Death and Reſurrection of the Lord Jeſus, and forgiveneſſe of ſinnes in his holy name, and ſeeing the great and wonderfull works wrought by the ſame, beleeved the promiſe and revelation of life, and was baptized, as it is written; *And* Simon *alſo beleeved, and was baptized:* and yet was neither begotten by water, nor by the holy Ghoſt: he beleev'd as did the Iyar his father, of whom he learnt his jugling, to plane the creatures of God, and was reborne by water from below, not able to beget the ſinner a new: for it is impoſſible that bloud of beaſts, or water of fountraines, may either purge or prepare the ſinner. And therefore *Peter* comming to *Samaria*, to purge thoſe ſinners whom *Philip* had prepared by water from above, laid his finger to the wound: fellow (*quoth he*) thou haſt no part nor fellowſhip with us, nor in this adminiſtration, and ſhewed him the cauſe why, namely, his unrepentance: giving him t'underſtand, it was not poſſible for his ſoule to be purg'd of that gall and bitterneſſe wherein it lay, becauſe his heart was not prepared by water. And this was the faith of the Traytor, thy predeceſſor (*Balaam*) who ſold the truth and life everlaſting, for the reward of iniquitie like unto thee, he knew and beleeved as thou doeſt, that the bloud of his Maſter was innocent bloud, and was baptized with the ſelfe ſame baptiſme wherewith thou art baptized, and yet was neither begotten by water, nor by the holy Ghoſt, for it was not poſſible for him to be purg'd with *Peter*, his heart unbroken, hard, and cruell, refuſing to ſorrow with the Mourner. And this was the faith of *Julian* thy Paſtor (I touch your myſterie now Sir *Balaam*) whoſe broad ſeale and ſubſcription, hangeth even this day unto thy letters Pattens, confirming thy Throne and Vicardome to thee and thy poſterity, was baptized with the ſelfe-ſame baptiſme where-with thou art bapti-

zed, and begotten by the ſelfe-ſame faith which thou beleeveſt, and yet th'uncleane ſpirit re-entred his houſe prepared and ſwept, and his blaſphemous end is knowne to yee all this day, to be worſe then his beginning: but had he been begotten by the faith which *Abraham* beleeved, th'enemy at the returne with his ſeven thouſand powers, had found his houſe guarded by the ſtronger, the watchman of Iſrael had defended his gates, and kept his walls from ruine: but it was not poſſible for him to be cleanſed with *Abraham*, his heart not prepared with water like unto *Abrahams*, for his ſoule was found among the ſtiffe uncircumciſed children, which would not regard their fellowes, crying: *Wee have mourned, and ye have not ſorrowed.* But I will leave thy penance, thy beliefe, with all and every point of thy Doctrine, to him that commeth after, behold, a voyce ſhall riſe againſt thee, diſcover thy blaſphemies contained in thy conſpiracy held at *Trent*, againſt the holy one of Iſrael, and *Jacob* his choſen, and ſtrike thee ſo, with the two witneſſes of God, out of whoſe mouth comes fire to deſtroy the gaineſayer, that all thy Magicians, all thy falſe reformed Prophets, ſhall not be able to recover thee to life againe: and returne unto the man who once laboured and was loſt, but now refreſhed and is found againe, whoſe warre and woes are turned to ſuch a peace and joy, as the world can neither give, nor take away from him: and let us make reſearch into his life, beholding how he worketh: he that is wiſe will marke his ſteps, and follow where he goeth.

Like as the good and fruitfull Tree, planted by the river ſide, bringeth forth her fruit in time and due ſeaſon: ſo fruitfull now is this branch become, and after the two noble parts of his faith, ſpreadeth out his root to moiſtneſſe, and bringeth forth a double fruit. Th'aſſurance of mercy and forgiveneſſe of his

his ſinne, worketh in him ſuch a true and perfect hatred of ſinne, as no man knoweth but he that is baptized in *Silo* with him: and this hatred dwelleth not idle, hidden up, and ſleeping in him, but as a Citie built upon a hill, ſheweth his baſtions and beauty to the paſſers by: ſo breaketh forth this fire within him, making knowne to all his members, the power and ſtrength thereof: retiring them from their old and wonted wayes, remembring unto him, with what a precious bath and price he is waſht and bought from th'uncleane and vaine converſation wherein once he walked, now and ever after to be holy, as he is holy that hath choſen him. What fountaines may yeeld water enough to bewaile the ſtate of this man? for in his members he findeth a law, bidding and commanding unrighteouſneſſe, intiſing to regard his pleaſures paſt, maintaining to be bold to returne againe, caſting before him day and night the vomit, which now his ſoule hath caſt up, and bleedeth to ſee or to remember more: and in his ſpirit findeth another law, remembring unto him the day of his trouble, when feare and judgement led him chained to death, and how he followed weeping, and had nothing to ſay for himſelfe: how then and in that day, he pitty-ed and delivered him, with charge to remember, with what a great and precious charge he was redeemed and recovered againe, commanding him therefore not to dare to look backe, or grieve the ſeed of God, the holy one, that hath done all theſe things for him. Ah poore and miſerable ſoule, who ſhall deliver him from his body of ſinne? for to the law of his ſpirit conſenteth he, loveth and faine would doe thereafter, but cannot, for he dwelleth in a houſe of rebellion, not contented alone to purſue him by day, as it is written: *All the day long am I puniſhed, and chaſtiſed every morning*; but while the night lendeth the little eaſe unto his heavie eye, his members watch to

ſinne.

ſinne. Like righteous *Lot* in Sodome, ſo dwelleth he cloſed in a Citie, whoſe buildings are tranſgreſſions, whoſe ſtreets are wayes of error, whoſe bulwarkes are the ſtrength of death, whoſe gates doe leade to hell: dying daily, tormented daily, crying daily, to be delivered from ſinne, or from the body thereof, and in a great and ſtrong patience, though now of all creatures moſt miſerable, ſcorned of Angels, diſdained of men, hated of the world, purſued of his owne, unſpeakeably endureth all: hoping with a hope, which cannot be confounded, for the revelation of his life, laid up in the boſom of his Lord and Redeemer, then and in that houre to be declared and given him, when he ſhall come to judge the world with a righteous judgement: rendring to every man juſt and truly, according to the wayes wherein his heart hath walked. And this is the death to ſinne, the great affliction, happy man that hath his part therein, for he ſhall ſee the day wherein he ſhall hunger no more, nor thirſt any more, wherein the Sunne ſhall not burne him by day, nor fire by night any more: for the Lambe that loveth him, ſhall feed and cover him, and lead him to the fountaines of water of life, and ſatisfie him, and deliver his eye from teares, and he ſhall weepe no more.

Th'other branch of his faith, namely th'aſſurance that God loveth him, worketh in him of the contrary part, ſuch a love of God, and of his Lord and Redeemer, as no man knoweth but he that hath it: and this hidden and ſecret name, reſteth not idle, covered or ſleeping in him; but as a Sacrifice ſalted, doth prove it ſelfe ſeaſoned to the mouth of the taſter: ſo breaketh forth this hidden light, and ſheweth her beams unto the Worlds end: according to the Commandement: *He that loveth God, loveth his brother alſo:* not him alone, with whom he prayeth, weepeth, rejoyceth daily, which love is com-

commended unto him by the names of φιλαδελφία and εἰς ἀλλήλους but now loveth he every man as his brother, knowledging every man his neighbour on whom he may have mercy, every man his brother whom he may love: which love is commended unto him by the names of ἀγάπη and εἰς πάντας, and called in Scripture, *the love of God.* Becauſe it is not learnt of fleſh, nor after the will of fleſh, but of God, and by his example: who being fellowed in glory with the higheſt, diſrobed himſelfe of his beauty, came downe into the world, was found amongſt us, in weakneſſe, in fleſh and ſhape of a ſervant, obedient to death, even to the death of the Tree, for the Redemption of thoſe, that were his ſworne enemies. And this is the *Love*, which the World can neither give nor receive, the *Love* which forbeareth and is gentle, void of envy, vanteth not, whoſe countenance is humbled, whoſe ſteps are modeſt, alway ſeeking good to others, not giving place to anger, never found deviſing or joying in evill, but alway rejoycing in the company of truth: beareth all things, beleeveth all things, hopeth all things, endureth all things. And this is the perfection, the new Commandement, the Garment dipt in the precious price, whoſe ofren praiſe, ſhineth in the two Lamps which burne before the Throne of God, and no man can ſee it, or have his part therein, that hath not received the promiſe, and ſpirit of adoption, wherein he cryeth, *Abba father.* What wilt thou doe to this man to take his love from him? wilt thou revile him, charge him with names of Heretick, Sectary, private ſpirit, Devill? he (bearing in mind thy blaſphemy of old, and how thou didſt call his Lord βεελζεβὺλ and knowing the Diſciple is not above his Maſter, nor ſervant greater then he that ſent him,) openeth his mouth and bleſſeth thee: for he remembreth the Commandement of his

Lord

Lord, *Bleſſe them that curſe yee.* Wilt thou hate him? lye in wait for him? and ſweare in thy heart to be his enemy? he weepeth, and loveth thee: for hee remembreth the Commandement of his Lord: *But I ſay unto you, love your enemies.* Wilt thou bend thy brow and fiſt againſt him? lay thy hand to the ſword, and drive him into the corners of th'earth: hee goeth weeping and prayeth for thee: for he remembreth the Commandement of his Lord: *Pray for them that perſecute ye.* Wilt thou lay thy hand and authority upon him? draw him through thy ſtreets, and beat out his braines with the ſtones thereof? he lifting up his voyce, commendeth his ſpirit and laſt requeſt, unto his God and Father, beſeeching him, to forgive his blood unto thee, and ſleepeth, for he remembreth how in like caſe, his Lord the Lamb did ſo. And this is the renovation ſpirituall, and firſt reſurrection, Happy man that hath his part therein, for the ſecond death ſhall take no hold on him. Who layeth to the charge of this man? Who may reprove his light, his ſteps, and his corrected cuſtomes?

This man if he have beene a Worſhipper of the Beaſt, returning to himſelfe, falleth downe, and broken to water, powreth out his complaint before the Throne of God, confeſſeth he was conceived in darkneſſe, his birth was blaſphemy, his bringing up deſtruction, beſeecheth him to remember his Teſtament and Cõvenant of mercy, wherein from the beginning his ſoule ſo delighted, in it to pity, and gather up againe the blood, which ſin and abhomination hath ſpilt; and raiſed up, comes out of *Her*, ever after offereth Sacrifice well waſht with water, the fire of heaven conſuming, and giving up the ſavour before the Throne of God, to whom, in his Lord and Redeemer, he is now reconciled, and dyeth inward night and day, remembring the treaſon of his life paſt.

This

This man, hath he been an adulterer, or a defiler of his body, returning to himſelfe, falleth downe at the feet of God, and broken to tears, cryeth, *Sodome* was his Mother, *Gomorrah* his Father, beſeecheth him to remember him, to remember his Covenant and Teſtament of mercy, wherein his ſoule ſo evermore delighted, in it to turne and love againe, the poore confounded work of his hand, by ſin and filthineſſe caſt out to death, and raiſed up, doth ſo no more, ever after holdeth his body chaſt or honourable, and bleedeth inward night and day, remembring th'uncleaneneſſe of his youth.

This man, hath he beene covetous? an Uſerer, an Extortioner, a Fighter, a Loyterer, a Theefe, a Drunkard, Contentious, furious, a darke and double-dealer, a lover of his fleſh, or any ſuch like? returning to himſelfe, falleth downe, and molten to tears, powreth out his cryes before the Throne of God, confeſſeth he was conceived in death, his teachers and his blood-friends, the powers and ſtrength of hell: beſeecheth him to remember his everlaſting Teſtament, wherein his ſoule ſo greatly delighteth; in it to pity and recover againe, the poore and broken work of his hand, which ſin, and fooliſhneſſe hath ſlaine: And raiſed up, doth ſo no more, ever after breaketh his bread unto the hungry; reſtoreth the poore mans pledge, that lyeth bleeding by him, rendreth to him to whom he hath done wrong; hath peace and love with all men; eateth not unleſſe he labour; and by his true and faithfull paines, getteth his bread; receiving his increaſe with moderation and thankſgiving, beareth al things, forbeareth all things, ſpeaketh the truth from his Heart, and in his Tongue uſeth no deceit, ſetteth by himſelfe now no more, but is become vile and lowly in his owne eyes, and mourning conſumeth inward night and day, remembring the treſpaſſe of his time loſt.

Come

Come forth ye Theeves and Murtherers, out of your Dens and Pallaces, you that have filled the aire with voices boasting your works, and called the heavens into the field, despised their wayes in respect of your works. Like as if the Thistle should bragge of his Figges, or Thorne should vaunt it selfe against the Vine of *Canaan*, and say, her berries were better Grapes then hers: Vipers tell us, may the fruit be good when the Tree is bad? Serpents, how can you do good works, your selves being evill? but because ye have call'd him out, modest and fearfull as he is, he comes, accepteth the controversie, and may ye indeed, set your prayers and your pilgrimages by his? may ye compare your fasts, your mercy, and your almes with his? Looke how a graine imbalanced against the round world, is found light and to beare no scale at all: so are ye found blind, dead, and abominable, weighed with this man, held up by the finger of him, whose Hand is an everlasting Scepter, a rod and rule of equity.

Murtherers, dare ye to set your prayers by his? Behold this man, early in the morning, and late in the night season, with broken and humbled knees, presenteth himselfe before the Throne of God: and having n'other Father but him alone, in sure confidence lifting up his voyce, confessing his poverty, shame, and confusion: giveth all praise, honour, and glory, unto his Holy name: and utterly ashamed now, of his owne will and walks, beseecheth him to powre downe his promise, the ruler and governour of his Kingdome, that being sanctified and guided by it, he may ever after walk in his Commandements, and worke his holy will, even as his servants, which minister before his Throne in Heaven. And thereto knowledging he is fed and cloathed, not by his owne carke and care, but by the Hand and providence of his Heavenly Father, commendeth unto

him

him his body, and the life thereof, beſeeching, though he be not worthy the leaſt of his mercies, it may pleaſe him notwithſtanding, to continue his love and graces towards him, and calling to mind his ſeven-fold offence committed before him that day, falleth downe, diſſolved into water, beſeecheth him to looke upon his Lord and Redeemer, in him, and for his ſake, to cover his fault and offence committed, calling him to witneſſe unto his poor and dryed ſoul, how that the Sun hath not gone down upon his anger that day, and ſeing the weaknes, wherein he dwelleth, the power and pride of unrighteouſneſſe, wherein he's as with a Garment mantled, in great and ſtrong teares, cryeth unto his God and Father to deliver him from th'*Ægypt*, and wounds of th'enemy, that no temptation may lead him to commit evill in his ſight. And therewithall in quietneſſe and ſure truſt, teclineth himſelfe upon th'arme of his Heavenly Father, knowing in it dwelleth all ſtrength, Kingdome and power, to ſave and deliver the ſoul that putteth truſt in him. And thus, and ſo prayeth he, in forme and manner as his Lord hath taught him.

Thou watcheſt and riſeſt early, like him that waiteth innocent blood, and comming forth, boweſt thy ſelfe before the tranſgreſſion and abhomination of th'Heathen, and not conſidering the Sunne is darkened, openeſt thy bold and filthy mouth, blaſpheming his Tabernacles which are in Heaven, ſetting them up as did thy Fathers in the Wilderneſſe, *Moloch* and *Rephan*, gods of *Ægypt*, to grieve th'ears of the Holy Ghoſt.

For as betweene God and the ſinner, there is but one Mediator, and Reconciler, Jeſus Chriſt the righteous: ſo there is but one onely Advocate, and Interceſſor betweene God and the beleever, namely, the Spirit, which proceedeth from the Father and the Sonne, whoſe right hand dwelleth in the boſome

of

of the Redeemer, and left in the heart of the beleeyer: and lifting up from hand to other, his poore and broken vowes pointed with teares, placeth them before the Throne of God, and giveth them such grace through his presentation, that they stand among his holy Angels, beholding his face day and night, depart not his eye nor memory, till all their requests be granted. And this is the great and honourable Advocate, whose intercession so farre excelleth in power, in worthinesse, in grace, in glory, th'intercession of the mother of Christ, his brethren, his sisters, his Prophets, his Apostles, his Servants, his Saints and Martyrs, as is the blood of the Lamb of God more excellent and precious, then is the blood of *Abel*. And this is the high and holy one, that beareth record with his poore servant, which wrote these things, and we know that his record is true, thereunto bearing witnesse, thousand sighes and teares, and that it might be confirmed, under three, the love of God diffused in his heart, the Garment dipt in the blood of the Lamb, cryeth out unto yee, testifying with him these things are true. And being compassed with testifiers, in number so sufficient, in quality so honourable, yet have yee not received our witnesse. and behold on earth there are none to be found, that have, or may, or shall beare witnesse to the truth, but these three alone.

Murtherers, may yee compare your pilgrimages with his? behold, thou goest from Citie to Citie, from one place to another, and wearyest thy selfe in wayes and labours, which no man requireth at thy hands, and when they say unto thee, Goe into the wildernesse to this or that Hermites Cave, there shalt thou see the life, and imitation of the Lambe, and of his servant *John*: or come to this grave, goe to that, here at *Loretta*, there at *Compostella*, there shalt thou see the powers of God, and of his holy one, thou

(not

(not caring nor considering they are the commandements of abhomination that sitteth in the place where he ought not) goest, beleevest, adding to thy blasphemy, scorne and derision, offering to the Highest, the labour and stinke of thy feete, for the sinne of thy soule.

This man, all the dayes of his life, are the dayes of his pilgrimage, wherein like the childe that bewaileth the death of his Mother, covered with darke and mourning colours, wandreth the desarts of this life, in an assured hope, one day to come to a Citie promised, whose walls are made of everlasting stones, whose foundation is the strength of God, whose tower's his glory. And if any voyce say to him, goe into the wildernesse to this or that Fremites denne, there shalt thou see Christ: to these or to those dead bones, there shalt thou see his works of wonder: he abhorreth it, for he remembreth the commandement of his Lord. *But goe not, beleeve not, take heed, behold, I have foretold yee all.*

Murtherers, may vee compare your fastings with his? Behold thou eatest fish once and twice a weeke to honour God withall. *Egyptians*, who hath required this honour at your hands? careth he whether thou eate the flesh of fish, or the flesh of Beasts? hath he not made meat for bellies, bellies for meats: and shall he not destroy both it and them? And knowest thou indeed that which entreth into the belly goeth out into the draught, and durst presume t'honour him with either one or other? wherefore thus saith the truth, the sacrifice and fasts of *Hierusalem* shall rise in judgement against th'offerings, and fish-fasts of *Babylon*; and had yee knowne what that Scripture meaneth. *No man drinking old Wine, will straight way commend the new, for he saith th'old is better*, then had ye never condemned the new and true fast, t'establish a fast more vile and filthy then was the fast of Pharisies.

This man, all the dayes of his pilgrimage are a continuall faſt, night and day faſteth he, his bread is become affliction, his wine is turned to trouble, becauſe the Bridegroom is taken from him, and his Lord whom he loveth ſo, is gone into a farre Country. And as concerning meates and bellies, this man is taught of God, that beſides the perſon of a Chriſtian, (in which reſpect all the creatures of God are clean unto him, received in godlineſſe, moderation, and thankeſgiving) he ſuſtaineth the perſon of a Citizen, and knowing his King, his Governours, or State, whereunder he is placed, for good and probable cauſes, tending to the peace and maintenance of the many (which God eſpecially will have preſerved) have authority to command, and forbid in meates, in drinkes, in cloath, in dayes, and ſuch like: ſo eateth, ſo drinketh, ſo weareth, ſo keepeth he, as his Prince commandeth, giving to his Prince th'obedience that to a Prince belongeth, and honoureth his God with th'honour, which to God appertaineth.

Murtherers, may ye compare your almes, and mercy with his? Behold, thou devoureſt the widdow, and watereſt the ſeed of adulterie, and ſayeſt thou feedeſt Orphans, arrayeſt thy ſelfe with the ſpoile of Kingdomes, and nouriſheſt Dragons, egges of Serpents, and every unclean bird, and ſayeſt thou feedeſt the ſonnes of Prophets: Foole, how canſt thou give a drinke of cold water to a Prophet, thy ſelfe being none of the generation of Prophets? *Balaam*, doeſt thou know him that wrote theſe things? or haſt thou conſidered his hunger and his wants, as thou regarding paſſeſt by, like one of the dead and rotten graves of Sodome, covered with white, with Crimſon, and pavonats, μυσήριον written on thy head before, and on thy ſcull behind Ελασσημία? deſireth he thy gold, thy pots, thy puddings, and thy purples, which thou haſt bought ſo deare? nay, *Balaam*, he ſerveth that

Lord,

Lord, whoſe inheritance is th'earth and the plenty thereof: hath he ſadled his Aſſe at any time, and poſted after *Balaks* preferment like unto thee? Nay, *Balaam*, then let his ſoule be given up to an unrepentance, like as is thine, haſt thou any thing to give, that he deſires to receive? no *Balaam*, he ſeeks not thine but thee, and this is his deſire, that thou and all the world this day were like unto him, excepting his ſinne.

Murtherers, and dare yee talke of mercy? then tell us, when have ye ſeene Chriſt hungry, and given him t'eate? when have ye ſeene him thirſtie, and given him to drinke? when have ye found him a ſtranger, and opened unto him? when have ye met him naked, and cloathed him? when have yee knowne him weake, and comforted him? in priſon, and viſited him? Can ye miniſter to whom yee know not? can ye feed, harbor, cover, comfort, viſit, whom yee ſee not? behold (Phariſes) I tell ye a myſterie, yee ſhall never ſee nor know, thoſe little ones his brethren to whom yee ſhould have miniſtred, unleſſe your hearts can melt and ſorrow with them: have ye not read (ye wiſards) *that the blind ſhall ſee, and they that ſee ſhall be made blind?* This is the judgement which God hath ſent into the world, and it is marvellous this day in our eyes: behold, this man, as touching the mercy which he ought to doe, eateth his bread with the empty, and with the drie and thirſty ground weepeth he, the pilgrim and the ſojourner, are ever found within his Courts, his gates are never ſhut, with the naked fitteth he, and with his garment covereth his ſhame; with the broken, and impriſoned, paſſeth he his time, with plentifull and many teares comforting them, nay, who hungreth, and he not pined? who thirſteth, and he not dryed up? which is a ſtranger, and he not throwne out? who naked, and he not confounded? who weake, and he not ſpent? who ly-

eth impriſoned, and he not tormented? And as concerning the mercy, which he ought not to leave undone, this man, if he have, according to the Commandement of his Lord, to him that asketh giveth, and to the borrower lendeth, looking for his reward and intereſt, in the reſurrection of the juſt: if he have not, applyeth his hand and backe to the burthen, knowing he may not eate unleſſe he labour, in great patience and thankfulneſſe, turning over the leaves of his life, ſo richly contented, as if his Royalties were as large, as are the dominions of the little bird, who raigneth as wide as her ſilly wing may carry her, and whereſoever diſmounting, ſetteth her little foote, looketh about for her proviſion, as if ſhe were at home.

And this is the firſt, the next, and laſt, of the living ſtones and temples of God, which he (before the day knew his comming up, or going downe,) choſe and adopted, in the precious bloud of his eternall Teſtament, to be unto him a Houſe, a Church, a Tabernacle, and everlaſting poſſeſſion.

And he that writeth beareth witneſſe, and teſtifieth unto the world, all thoſe, whether Kings or Servants, wiſe or ſimple, learned or Ideots, rich or poore, old or young, bond or free, that ſhall be found to have worſhipped the Beaſt, received the print of his name, and ſet up in their Tents and dwellings, his Table, and imitation, rejoyce and clap their hands thereover, ſhall be throwne out, and have their part with blaſphemers, whoſe fire quencheth not, whoſe ſtinke is everlaſting, and ſhall not enter into the reſt of God for ever, nor ſee his holy Citie.

And all thoſe, that ſo poyſon, doctrines of death, lifting up their bold and ſhameleſſe voyce, like Cantibanks in market places, avouching the goodneſſe and proofe of oyles and oyntments, which cannot give a foot to the lame, nor eye to the blind, as *Arrians, Ubiquitiſts,*

biquitiſts, Libertins, Familiſts, Coinoniſts, or any ſuch other Antichriſts like to them, ſhall be caſt out, and reape their part with lyars, and Sorcerers, whoſe worme dyeth not, whoſe cry is everlaſting, and ſhall not enter into the reſt of God for ever, nor ſee his holy City.

And all thoſe that fellow and ſhuffle themſelves in companies, marching under names and titles whatſoever, as *Huſſit's, Lutherans, Calviniſts, Evangeliſts, Proteſtants, Præciſians,* or any ſuch other like to theſe, & have not their parts in great ſorrow and fear, their preparation and beginning of the wiſdome from above, ſhall ſtand without among the Dogges, the Covetous, the Murderer, th' Adulterer, and him that is defiled with unſpeakeable uncleanneſſe, and ſhall not enter into the reſt of God for ever, nor ſee his holy City.

And now I truſt *(Balaam)* thou ſeeſt what thou art not: it reſteth it be ſhewed thee what thou art.

There was a booke written by the finger of God, and as a Table in a good and perfect light, placed in the midſt of th'aire, that all the world might ſee and read the thrice abominable myſtery, foretold by the Spirit, his Prophets, and Apoſtles, to be wrought by thee and thy Fathers houſe: And had her proud and prudent Children, but wip't their eyes with ſackcloath, they had beheld thy inchantments long ere this, and looſed from the bonds of thy father, the great jugler and Planer of the World, had departed thy Courts, and fled unto the Mount and little hill of God, where the Lamb doth ſit. Nevertheleſſe for Sions ſake, and for to ſtill her cryes, *The morning ſtar, the branch and begotten of David,* will open the mouth of one of his ſervants, and give him power to diſvaile the *Revelation,* and he his Servant ſhall diſcover thy madneſſe, and ſhew unto the world the things, which thou, thy witches, and thy Wife, had hop't to be paſt finding out.

Thy conception. Thy birth. Thy nurture. Thy perfection. Thy name. Thy marke. Thy number. Thy heads. Thy hornes. Thy vicardome. Thy keys. Thy ſwords. Thy ſucceſſion. Thy Guardrobe Thy Church, her Ornaments, Idols, Altars, Gold, Silver, Pearle, Stone, Silk, Copes, Banners, Stincks, Proceſſions, Reliques, Oyle, Wine, Wafers, Muſick, Lights, lies. Thy end. Thy death. Thy judgement.

And in that day, thy name and generation ſhall ſtinke, from the Center of th'earth, unto the higheſt Heaven. And thou, that haſt throwne fire into all thy Neighbours Tents, and with thy Sorcerers and men of wiſedome, not conſider'd, that though it begin to deſtroy in *Canaan*, it ſhall aſſuredly end in *Chaldea*, ſhalt now be called into barteli thy ſelfe, and that thou mayeſt not hope to ſave thy blaſphemous head with thy lying taile any more, behold, the dayes which were propheſied, are come into the world: and ſuch voices ſhall riſe up againſt thee, as that it ſhall be eaſier unto thee to command the thunder ſilence, when he begins to roare in the midſt of th'ayre, or to returne th'Arrows of Heaven into the place from whence they come, or to meete the whirle winde comming in his ſtrength like a King, his men of Armes, and Fifers by his ſide, and ſhoulder him out of his point into another: it ſhall be eaſier for thee (I ſay) to doe all theſe things, then t'anſwer the voices which ſhall be heard againſt thee. And I thy Brother am in *Babylon*, mourning over thee and it, and there will tarry, notwithſtanding the rage and violence of all thy Spades, thy Speares and Arcu buzadoes, this day, and to morrow, and the third will pay my vows. *Amen.*

ESAY:

Bell *is fallen*, Nebo *is ſmitten down, whoſe Images were burthens for the Beaſts and Cattel of the field, to overcharge and weary them.* *FINIS.*

AN ADVERTISEMENT TO Q. Elizabeth.

Preſented to her Majeſtie by the Author thereof.

First Printed in *Anno Dom.*
1589.
And ſundry times ſince.

TO HIS MOST EXCELLENT SOVERAIGNE PRINCESSE Queene Elizabeth.

IF it be impertinent and out of ſeaſon, in regard of your other pleaſures, to adverтiſe theſe few words, let truth be blamed: for I your ſervant cannot but ſpeake the things I know, and teſtifie that which I have ſeen and heard: what though I be no Miniſter, nor Sonne of a Miniſter? Shepheards and Clownes have beene Divines ſometimes, and why not I? I doe not advertiſe you concerning the wiſdome of a Princeſſe of this World, how to relieve your people if they be oppreſſed, nor how to curb them if fullneſſe make them wanton, nor how to raiſe a little weale to great, nor how to uphold it from falling downe againe (for all theſe things may you doe and periſh) but I advertiſe you concerning a wiſdome from above, which if you underſtand and doe thereafter, then ſhall your Scepter be a Scepter of continuance, and you a Princeſſe and a Queene for ever, not like to *Babylon*, nor Monarch of the Eaſt, nor like the rakehell rout of Emperors and Kaiſers of this world, which for a ſeaſon flouriſh, and then goe downe to hell: but like unto his Servant *David*, who in the dayes of his fleſh,

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performed the duties of a King of this world, and yet remaineth a King for ever, for he obſerved the counſell and wiſdome from above, which made him ſo faire in ſituation, like to Mount *Sion*, never to remove. And this wiſedome which we ſpeake is a Law, not that of fearfull *Sinai*, a Law of condemnation, a Statute of execution, a Covenant of death, condemning the tranſgreſſor to everlaſting captivity; But it is a Law proceeding out of *Sion*, a Law of pardon, a Statute of deliverance, a Covenant of life, redeeming the ſinner from the wrath of the day to come. And therefore this wiſedome is called in Scripture, the new Covenant, the Covenant of *Levi*, the everlaſting ordinance, the truth, the light, the life, the reward, the promiſe, the power, the ſalvation, the redemption, the ſanctification, the juſtice, the counſell, the correction, the hidden purpoſe, the ſecret intent, the myſterie and Kingdome of God.

And one in a certaine place, calleth it the wiſdome from above, becauſe it is not a vertue ingendred, or inbegotten by any grace or benefit of nature, growing to perfection by long ſtudie and large experience, but a myſterie and ſecret from above, which God determined before all worlds, and hath revealed it to the glory of thoſe whom he hath choſen, and this is the wiſdome whoſe nature we advertiſe, not in the tearmes and eloquence of the Theologall diſcourſes of this age, but in the power and ſtrength of God, able to raiſe from death to life, the ſoule that underſtandeth it. The whole nature and work of this heavenly wiſdome, is perfectly ſet out and declared unto us in theſe two. Firſt, in her Tree, next in the fruit thereof. Her Tree in Scripture is diſciphered by the names of cleanſing, or waſhing, or purging, and ſometimes expreſſed by a borrowed word, as a new making, a new birth, a birth from above, a re-begetting, and is ſo called, not in a naturall

Jam. 3.17.

rall, but in a ſpirituall meaning, not becauſe it reduceth us into our parents, calling us out of their bowells againe, but by comparation & way of ſimilitude, that like as by our naturall and fleſhly generation, we are borne ſervants and ſons of wrath, which ſometimes we were not, ſo by this ſpirituall generation and birth from above, wee are borne free, and made the ſons of God, which by nature wee are not: for that which is of nature is fleſh, ſubdued unto ſin, imbondaged to death, and cannot ſee the inheritance and Kingdome of God; but that which is born from above, is Spirit, redeemed from the captivity of ſin and of death, and choſen to inherite the Kingdome and promiſe of God. And this birth and propagation from above, is wrought and brought to paſſe by theſe two, to wit, by water and by fire, whereof this purgeth, the other prepareth. I doe not meane the water of *Jordane*, nor any waters from below, for it is impoſſible for the water of fountaines, to breake, to mollifie, or to prepare the ſinner, but the water of this birth is a force and vertue from above, which turneth, and as it were tranſhapeth the hard and ſtony heart of the ſinner into teares, preparing it by this kind of water, to receive the promiſe and redemption of God. And therefore the Scripture compareth the man that is begotten by water, to a Mount that is become a Valley, unto a Cedar now become a Plant, to a rough and crooked way that is become a plaine, unto a wiſe and prudent one, but now become a babe, unto a ſtone transformed to fleſh, and to a ſubſtance hard as Diamond, tranſlated to a nature as ſoft as water: by theſe and ſuch like ſpeeches, deſcribing the man whoſe heart is turned from all the joyes and contentments of ſin, into a feare and ſorrow for them, and from all her temporary and falſe pleaſing luſts, into a reſtleſſe and indicible deſire to be reſtored to grace, and reconciled to God again.

For

For the hill doth not more differ from the Val'ey, the Cedar from the plant, the crooked from the plaine, the diſcreetly aged from the little child, the hardneſſe of flint from the ſoftneſſe of fleſh, the ſubſtance of Diamond from the nature of water, theſe (I ſay) differ not each from other more, then this man now from that he was. And this is the birth and preparative of water, called in Scripture the *Baptiſme of John*. Whoſe miniſtry was ordained (as teſtifieth the Prophet) to prepare the way before
Mal.3. the great Redeemer, and Meſſenger of the Covenant,
1. 4.6. by turning the hearts of the Children into water, like to the hearts of their Fathers, *Abraham*, *Iſaac*, and *Jacob*, that God might alſo turne unto them in mercy and love, as hee did unto thoſe their Fathers And therefore his Lord in a certaine Scripture, gave him (in regard of his miniſtry) that honourable te-
Matt 11 ſtimony, namely, that he was more then a Propher,
9.11. and that among al the Sons of women there was none found his greater, becauſe whoſo is not firſt prepared by the miniſtry of *John*, who was appointed the miniſter of the baptiſm of water, ſhal never be purged by his Lord which comes after, who ſanctifieth by the miniſtry of the Baptiſme of fire. I doe not meane the fire of this world, nor yet the Element ſo called, for it's impoſſible for any ſuch fires, to purge, to ſanctifie, or to refine the ſinner. But the fire of this birth is a heavenly power, and finger from above, which writeth in the heart prepared by water, and in no other Tables, the indeleble Covenant of mercy and love, which (before all worlds) in the precious blood of the Mediator thereof, God made with *Abraham* and his Sons for ever; namely, that he would remember their ſins, and their iniqui-
τὸ ῥήμα τῆς πίστεως. ties no more; and that he would be to them a God and a Father, and they to him a people, Sonnes and Daughters. And this is the word, and ingraving of God,

God, which being written in a molten heart, and blowne downe with water, refineth it to the fey of the gold of Ophyr. And this is the birth and purgation of fire, called in Scripture the *Baptiſme of the holy Ghoſt, the life, the juſtice, the promiſe, and felicity of God*, as holy *David* deſcribeth, ſaying, *Bleſſed is the man whoſe ſins are covered, and whoſe God is the Lord* IEHOVAH. *Rom.* 10. 8. *Deut.* 30. 12. *Pſalme* 32. 2. 33. 12.

And this is the Tree and firſt beginning of the wiſedome and counſell of God, and hee that cannot attaine thereto, ſhall never ſee the raigne and proſperity of *Iſrael*, according to the eternall decree, proceeded out of the mouth of the higheſt, never to be repented of, or called back againe; *Unleſſe a man be begotten by water and by the ſpirit, he cannot enter into the Kingdome of God.* *John* 3. 5.

The fruit of this Tree of life ſpreadeth it ſelfe into foure branches, and as the Heavens by immutable ordinance, ſhut up the courſe and labour of the yeare in foure ſeaſons, ſo hath the Scriptures complected the whole voyage and travell of this ſanctified and new begotten ſervant, in theſe foure; Peace, Patience, Hope, and Love. I doe not meane the peace betweene *Amon* and *Moab*, that is to ſay, the ſmooth, the Civill and diſſembling truce of the Kings and Councellors of this world, but a peace which paſſeth their affairs, a peace which is heavenly and from above, even the peace and reconciliation betweene God and the ſanctified, in the price and mediation of the Lord of the Covenant: for what power, what preparation, what terror, or what elſe may feare him, in whoſe heart the finger of God hath once engraven a full and perſwaded aſſurance, that neither fire, nor ſword, nor death, nor life, nor powers, nor principallities, nor things preſent, nor things to come, nor natures above, nor depths below, nor any creature other whatſoever, may ſeparate him from the

the love which God beareth him, in Chriſt Jeſus his Lord? May the ſin wherein he was conceived, or the follies and offences wherein his youth delighted, or the bold and bloody treaſons which his age hath committed? or fleſh and blaſphemies wherewith he is intrenched? nay, this man is at reſt, fully perſwaded God being with him, nothing may prevail againſt him, as it is written, *If God juſtifie, who can condemne?* And this is the peace which the world cannot give, nor take away from any, to whom it is given; the peace which the Holy one, the Redeemer of *Iſrael* ſpeaketh of in a certaine place, ſaying; *Peace I leave with you, my peace I give unto you, but not as the world giveth: let not your hearts therefore be troubled, nor feare.*

Iſa. 50. *Rom.* 8 *John* 14. 27.

And foraſmuch as to be at peace and one with God, is to be at war and odds with ſin, and with all her pleaſures, this man in wonderfull patience prepareth and armeth himſelfe to meet the enemy. And tho his fleſh with all her deſires, like multitudes of Armies incompaſſe his ſoule, beſieging, purſuing, tormenting it day and night, as it is written; *Wee are given up like ſheep to be eaten, and for thy ſake, O Lord, we are ſlaine all the day long*, yet in ſilence and quietneſſe he endureth all, ſuſtained by the Word, which ſaith, *In patience poſſeſſe your ſoules:* Looking aſſuredly for the promiſe of good things to come, and that with ſuch a ſtable and full perſwaded expectation, as no power in Heaven above, or in the earth below, may ſhame or confound his hope: fully perſwaded that tho now he live cloſed in fleſh, as in a City of tranſgreſſion (like righteous *Lot* in *Sodome*) ſcorn'd of Angels, deſpis'd of men, hated of the world, and purſued of his owne, yet that his mourning ſhall tarry but till morning; for then his life ſhall be revealed, which now lyeth hid, laid up in the boſome of his Lord and Redeemer, and ſhall be declared and given him even in that morning, when he ſhall come to judge the world

Pſ. 44. *Luke* 21. 19.

with

with righteous judgement, rendring to every man juſt and truly according to the wayes wherein his heart hath walked. And in the exerciſe of theſe three, conſiſteth the death to ſin, called in Scripture by the names of *Mortification, the great affliction, the Duſt, the Tears, the ſhame and oppreſſion of Sion. Happy man that hath his part therein, for he ſhall live to ſee the raigne wherein the Sun ſhall not burne him by day, nor fire by night, any more, and wherein he ſhall not hunger, nor thirſt, nor want, nor weep any more.* Rev. 7. 14, 15, 16, 17.

The fourth and laſt branch of this Tree of life, is Love, the light and perfection of the whole eſtate and travell of a Chriſtian: for can a City built upon a hill, hide her face from the paſſer by? or may a Sacrifice ſalted, convey his ſeaſoning from the mouth of the taſter? may the Sun ſhine, and not ſhew his beauty? or may a Candle burne, and not bewray her light? And tho theſe creatures could forget their natures, yet cannot the plant in whoſe heart the eternall Covenant of Love is once engraven, forget to burne with like affection, firſt toward God, then toward men. I meane not thoſe alone which have received like part and fellowſhip with him, but towards thoſe alſo that are his enemies, which love is commended to us by the names of ἀγαπη εἰς πάντας, and is called in Scripture *the love of God*, becauſe it is not learnt of fleſh, nor after the will and wiſedome of fleſh, but by the ſample and patterne of that love, wherewith God firſt loved us. Who being fellowed in glory with the higheſt, as teſtifieth the Prophet, diſrobed himſelfe of all his beauty, and came downe into the world, and was fonnd in diſhonour, in weakneſſe, in fleſh, and ſhape of a ſervant, obedient to the ſhame and curſe of the Tree, for the redemption of thoſe that were his ſworne enemies. *Zach.* 13. 7.

And this is the love, whoſe rich and plentifull nature, the Apoſtle deſcribeth, ſaying, *Love forbeareth, and* 1 *Cor.* 13.

and is gentle, void of envy, and of doing wrong; vaunteth not her ſelfe, nor diſgraceth others, ſeeketh not her owne, nor giveth place to anger, never deviſeth or joyeth in evill, but alwayes rejoyceth in the company of truth, beareth all, beleeveth all, hopeth all, endureth all.

And this is that Love, and that new Commandement whoſe often praiſe ſhineth in the two lights and Lamps of God, which burn before his Throne day and night, and no man can attaine thereto, or have his part therein, that hath not firſt been cleanſed by the promiſe of the Father, which is the Spirit of adoption wherein he cryeth *Abba Father.*

And this is that Holineſſe and Newneſſe of life, which the Scripture ſo often commendeth unto us, by the names Vivification, renovation ſpirituall, and the firſt reſurrection. Bleſſed and holy are they that have their parts therein: for on ſuch the ſecond death ſhall have no power, as it is ſealed in the book of life.

And this is the firſt and laſt, the beginning and the end of the counſell and wiſedome of God, even his ſecret, hidden, eternall, and onely ordinance, wherein before the day knew his comming up, or going down) o: purpoſed to ſave and to recover againe the thing which was loſt. And they that underſtand it, and doe thereafter, are thoſe which are regiſtred in the book of life, called in Scripture by ſo many faire and beautifull names, as, *A righteous Tree, a pleaſant Land, a habitation of Juſtice, a holy Mountaine, a City of truth, a City ſought out and not forſaken, a holy City, a holy Nation, the plantation of God, the Mountaine of the Lord of Hoſts, the pillar and ſuſtainer of truth, Beloved, Beautifull, Free, Faithfull, Choſen, Kings, Prieſts, Saints, Sion, Daughter of Sion, Mother of the juſt, Jeruſalem, Children of promiſe, Veſſells of Mercy, Iſrael, Jacob, Judah, Ephraim his firſt borne Houſe of Levi, his Temple, his Tabernacle, his Sanctuary, his People, his Vine, his Body, his Spouſe, his Church:* and ſuch like. And theſe are the Stones of *Sion*, which althothey

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be (for their tranſgreſſions, as teſtifieth the Propher) ſcattered among the heathen, and unbaptized in heart for a ſeaſon, given up to the pleaſures of Murtherers, as to the paines of a woman that travelleth, accounted vile, deſolate, deſpiſed, caſt away, no body, no where, compared with the glorious Synagogues and Churches of this world, yet what ſaith the Scripture: *Rejoyce thou barren that beareſt no children, breake forth into joy and gladneſſe, thou that travelleſt not, for the deſolate hath many more then the married wife*, ſaith the Lord: Meaning thereby, that tho his captive Daughter *Sion*, during the days of her ſojourning in earth, as in a ſtrange Land, be bowed downe, and layed low like a ſtreet, for the beaſts of the field, Citizens of the earthly *Jeruſalem*, to tread upon and goe over: yet when the morning commeth, the morning of extermination, determined to come upon the whole earth: ſhe ſhall ariſe and ſhake of her graves, her tears, and duſt wherein ſhe lyeth, and put on a garment of light of beauty, and joy everlaſting. And all the delices, the pompes and paraments of her oppreſſors, ſhall vaniſh as a dreame, and themſelves covered with torments, ſhall be ſold for ſlaves to the daughter of *Sion*, whom in the days of their pleaſures they ſo much deſpiſed, as is teſtified by the Prophets.

Jer. 4. 31. 20. 15. *Iſa.* 54. *Iſa.* 52. *Iſa.* 60. 14. *Jer.* 20. 16, *Ezek.* 28. 25.

And this is the Church and City of God, not like unto the ſhameleſſe and adulterous Congregations of theſe times, pure in skin, and foule in heart, which boaſt to be that they are not, each diſcovering other ſpots themſelves full of Ulcers, daily ſquaring and falling out like Theeves about the treaſures and riches of God, which appertaine to truer men then they. Neither is ſhe like thoſe fooliſh and irreformed reformers that in all this time have not learnt to diſcern between the Image of God, and the Inſcription of *Caſar*: I mean thoſe that have not yet learnt, that every one that feareth God, what or wherſoever he be, ſuſtaineth two perſons, the one of a Citizen, the other of a Chriſtian.

Dan 7. 27. *Iſa* 2. *Amos* 6. 8. *Mic.* 2. *Sap.* 1. 9. *Hag* 2. 22 *Za.* 2. 8. *Mal.* 4. 1, 2, 3.

Touching his perſon of a Citizen, if he be called to be a Prince and Ruler over his brethren, knoweth that this his authority is the allowed and approved rule and lawfull Seniory, to conſtitute and determine every vocation, and therein in thoſe eſpecially, that attend upon the Altar carefully foreſeeing, that in their ſort they be provided for, according to the word which commandeth: *Thou ſhalt not muzzle the mouth of the Ox that treadeth out the Corne*, preſcribing to every one committed to his charge, in meats, in drinks, in cloth, in days, and ſuch like, according to his wiſdom, heedfully reſpecting, in guiding the Bark of his Government (as the Pilot doth the Needle) the commaundement of God and quality of his people. On the other ſide, if he be called a ſervant, and to live in ſubjection, knoweth that the magiſtracy whereunder he is placed, whether it be of one, of few, or many is his allowed ſeniory and lawfull preſbytery, and unto whom by immediate preſcription and authority from God, belongeth to defend the innocent and correct the faulty, and thereafter feareth he, taking up his vocation, as his Prince alloweth, contented with ſuch diſmes as his Prince provideth, eareth, drinketh, weareth and keepeth as his Prince preſcribeth, giving to his Prince the obedience which to a Prince belongeth. And as concerning his perſon of a Chriſtian, this man, whither he be placed in authority, or under authority, knoweth that neither Thrones, nor Chaires of ſtate, nor gracious titles of Lordſhip and Soveraignty availe him any thing, but that he is called to a like ſubjection, and equall participation with the reſt of his fellows, as it is written, *He that is greateſt, let him be as the leaſt, and he that is chiefeſt, as him that ſerveth.* For all are baptized with one baptiſme, the water of repentance, all are ſanctified with one fire, the Word of Faith, all are children of one Mother, *Jeruſalem* from above, all are ſubjects to one Lord, who by his obedience and Sacrifice once for all, hath ſanctified and reconciled them, and made them of ſervants and ſons of

Deut. 25.

Luke 22.26.

wrath

wrath, his brethren and ſons to his owne father, as it is written, *He that ſanctifieth, and they that are ſanctified, are all of one.* And thus and ſo walketh this man, giving tribute to whom tribute is due, fear to whom fear belongeth, and honour to him to whom it pertaineth, according to the commandement of his Lord, which ſaith, *Give then to Cæſar the things which are Cæſars, and unto God the things which are Gods.* Which many blind and fleſhly humours not conſidering, have laboured and brought forth ſuch errour and diſtraction, as we ſee every where this day. Some ſo drunken with the primacies and prerogatives of *Cæſar*, as that they feare not to revile the freedome appertaining to the Kingdome of God. Heb. 2. 11.

Others ſo headlong carried with a falſe pretended liberty and freedome of a Chriſtian, as that they care not to deny the lawful ſword and authority of *Cæſar*, ſo that amongſt ſo many, ſo few from time to time are found, that can diſcerne how Saints are free and yet ſubject to *Cæſar*. But God loveth *Sion*, and hath choſen it, for in her is truth without confuſion.

And this is the generation of the counſell and wiſedome of God, and the true deſcription of all her children, which if you underſtand and doe thereafter, then ſhall you diſcerne thoſe reprobate times, and ſave your ſelfe from the viſitation to come. What man is he, that travelling by deſart places, and ſeeing the day at his going downe, haſteth not to recover his Inne, for feare leſt the night leave him in diſtreſſe. Haſten then after the counſell and correction of God, whilſt yet the day laſteth; for behold, the night commeth.

And theſe are all which I advertiſe you, few as they be, and ſimple as they goe, yet (if truth deceive me not) their right underſtanding is far finer gold then is your Scepter, and much more honourable then your Fathers houſe. And this ſhall be for a ſigne that I ſpeake not of my ſelf. Behold the Mountain which you fear ſo much, I mean the Beaſt, the Man of ſin, Lucifer, Son of the morning, the Horne that hath ſo many hundred years

blaphemed heaven, and oppreſſed earth, behold, I ſay,
Iſai. tho now he be ſo great, as that he makes the earth to tremble, and ſhake with a word only, the very roots of Kingdoms, the time haſteth, and is at hand, wherein he ſhall be made ſo little, as neither name nor remnant of him, nor ſon, nor ſons ſon, ſhall be found upon the earth. For his days are numbred, ſigned and ſealed up in the book of God, and yet ſeventy and ſeven days, and his number 666. ſhall be fulfilled. And all his Princes, his Sorcerers, and multitudes of people, which now rejoyce and clap their hands, drunken with the whoredoms and proſperity of *Babel*, ſhall then lie comfortles, and wring their hands as faſt: for *Beltis* their God is dead. And the death of *Babylon* ſhall be the life of *Sion*, but her light may not long endure, as teſtifieth the Prophet, and then and in thoſe dayes ſhall be finiſhed the ſecret knowne to the Lord alone, even the great
Dan. myſtery and redemption of God, foreſpoken of by the
12.22. mighty Angel who ſtood upon Sea and Land, and ſwore by him that liveth for ever and ever, *That time ſhould be*
Revel. *no more.* And when theſe things ſhall come to paſſe, as
10. 6. verily in their appointed time they ſhall, then ſhal they know that in the days of their rebellion, there was a voyce of a ſervant of God heard amongſt them.

I *T. L.* teſtifie theſe things with mine owne hand in ſober humbleneſſe, commending them to your Majeſtie onely in regard of my duty, and for no other reward. Give your promotions to thoſe ſons of *Beor*, that riſe ſo early, and ſaddle their Aſſes to poſt after them: for I your ſervant, have bread and water enough (thanks be to my God) and am therewith as well content, as if my Lands were as large as are the royalties of the little bird, who poſſeſſeth all the fields over which it flyeth.

Proverb. 1. *Becauſe ye have deſpiſed all my counſell, and refuſed my corrections, I will alſo laugh at your deſtruction, and mock when your feare commeth.*

FINIS.

BABYLON
IS FALLEN.

OR,

A Propheſie that had lain hid above two thouſand years.

Foreſhewing,

The riſing, continuance, and fall of the Empire and Supremacie of *Rome*, with all matters of moment that were to come to paſſe during the reigne of the Emperours and Popes.

The laſt being the vaniſhing of the Germane Empire, lately fullfilled.

The next, the dividing of the Kingdome of France by the Sword of Spaine.

The third that of Spaine *by the Sword of other Nations.*

The fourth the deſtruction of Rome, *and deſolation of her Church, in the yeare,* 1666.

The fifth, the deſcending of the Kings of the East, *and of the whole world, unto the battell of the great day of God Almighty.*

The firſt title was onely, *Babylon is Fallen,* with theſe words of the Prophet.

For I heard the railings of many, and how they watch for my halting, ſaying, it may be that he is deceived, Jer. 20. 10.

LONDON, Printed by *M. S.* 1651.

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Iſai. tho now he be ſo great, as that he makes the earth to tremble, and ſhake with a word only, the very roots of Kingdoms, the time haſteth, and is at hand, wherein he ſhall be made ſo little, as neither name nor remnant of him, nor ſon, nor ſons ſon, ſhall be found upon the earth. For his days are numbred, ſigned and ſealed up in the book of God, and yet ſeventy and ſeven days, and his number 666. ſhall be fulfilled. And all his Princes, his Sorcerers, and multitudes of people, which now rejoyce and clap their hands, drunken with the whoredoms and proſperity of *Babel*, ſhall then lie comfortles, and wring their hands as faſt: for *Beltis* their God is dead. And the death of *Babylon* ſhall be the life of *Sion*, but her light may not long endure, as teſtifieth the Prophet, and then and in thoſe dayes ſhall be finiſhed the ſecret knowne to the Lord alone, even the great
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TO THE RIGHT HONORABLE, ROBERT Lord DEVOREUX, Earle of *Eſſex*.

READing of late (*my Lord*) a Chapter of Eſdras, folding up in a myſticall and dark diſcourſe, a living Repreſentation of a long time, whereof the moſt is paſt, and ſome little to come; I thought it no loſt labour to take my Pen and unfold the ſame, that therein wee may behold (which naturally all deſire to ſee) as well the iſſues of things to come, as what is paſt, or now in being: and thereafter to qualifie and moderate our hopes, and call our troubled thoughts (which otherwiſe run with reins on Neck) within the Circle and limitation, bounded and drawn from above.

And finding this Propheſie written by a Man greatly beloved of God, and thereto (which rare is) a Princes Favourite, high in grace with a King of Perſia; I preſumed the rather to preſent this my Labour to your Hon. Lordſhip, as upon whom God hath vouchſafed like great and rare graces. 'Tſufficeth that your Honour read it, greater favour Eſdras ſeeketh not.

He Labours not to praiſe or pleaſe, which now a dayes finds many friends; but to admoniſh and forewarne, which fataly finds none, till't be too late.

He fears not the Noble and Learned Reprover of ſuppoſed Predictions, for he hath heard him honour the Propheſies of Holy Writ, wherein himſelfe hath no leſs honour gotten, then given.

given. His other Enemies have wiſht me to conceal, and to reſerve them to a more open hearing. But Eſdras *is at the next leaf (my Lord) and craves your* Honours *patience for an Hour.*

BABY-

BABYLON IS FALLEN.

ESDRAS 4. Chap. 11.

Verſ. 1. *Then I ſaw a Dreame.*

AFter this, the Prophet ſaw a Viſion, concerning the beginning, continuance, and fall of th'Empire and ſupremacie of *Rome*. And this Viſion was ſhewed him in the dayes of *Artaxerxes* King of *Perſia*, About four hundred years before the firſt ſtone of her Empire was laid. *Julius Cæſar.*

And behold there aroſe from the Sea an Eagle.

And there aroſe among the Nations, the fierce and fearfull Kingdome and Empire of *Rome*, ſeene in Viſion by the Prophet *Daniel*, ſome few years before.

Which had twelve fethered wings.

Wherein ſhould ariſe and raigne twelve Emperours, which ſhould ſpread their Power like wings, over all the Earth, in great feare ſitting on it. And it ſeemed good unto the Prophet to touch by an inteſection theſe twelve onely, both for they are a Jury ſufficient to argue the whole ſuite of Emperours which did ariſe and reigne in her: as alſo becauſe they onely were native Romans, deſcended of the *Julij*, *Seruij*, *Salulj*, *Flauij*, &c. unlike therein unto the reſt, which were all (or almoſt all) like changeable ſtuffe of diverſe colours, ſo of diverſe Nations.

Their rising, continuance, and end, is toucht in their proper place.

And three heads.

Her three heads are three Kingdomes, fore-ordained to uphold and maintaine the power of her pride, when all her wings and feathers should faile her. And are reserved to execute her last will, and finish her Funeralls, as shall be hereafter more at full declared.

Vers. 2. *And I saw, and behold, she spread her wings over all the Earth, and all the winds of the air gathered themselves and blew on her.*

By the winds are meant her prosperous and happy successe in all her proceedings. And of necessity it must goe well with her, whom every wind doth blow to good. Witnesse the limits of her territories, from *Ganges* to *Gades*, and from the *Syrhian* Sea unto the *Cape of hope:* as testifieth one of her owne, which saith: that she extended her tents to the borders of the Ocean, and the feare of her name unto the Heavens.

Vers. 3. *And I saw, that out of her feathers grew up other contrary feathers, but they became little feathers, and small.*

And the Prophet saw, that among the Princes and Governors which ruled in her, there arose and grew up certaine Kings which were contrary unto her, marking such as intended to root up the Crowne and dignity of her Empire, to plant themselves therein, and their house for ever. But their thoughts prevailed not, for as the verse concludeth, their power waned, and they perished like the rest: what those contrary Kings were, their number, names, attempts and end, shall be delivered in their place.

Vers.

Verſ. 4. *But her heads reſted, and the head in the midſt was greater then the other heads, yet reſted it with them.*

But the three Kingdoms fore-appointed t'accompliſh and finiſh the wickedneſſe of this great City, were quiet and at reſt, as not yet (during the raigne of her feathers) conceived and brought forth. And the Prophet obſerved, that th'one of thoſe Kings was greater in power then both his fellows, yet reſted it with them. Concerning theſe three Kings, their names, their greatneſſe, and all that appertaineth ſhall be ſpoken in due place.

Verſ. 5. *Then I ſaw, and behold the Eagle flew, with her feathers, and reigned upon the earth, and over them that dwelt therein.*

Verſ. 6. *And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no not one creature upon earth.*

And the Prophet beheld, that this proud City flew with her Emperours and Legions over all her neighbours, ſubjecting all the dwellers on earth under her, in ſuch ſort, as there was not a Nation or People to be found under heaven, that was not either rooted out by her, or enforced to receive their Governors from her.

Verſ. 7. *And I ſaw that the Eagle ſtood up upon her clawes, and ſpake to her feathers, ſaying,*

Verſ. 8. *Watch not altogether, ſleep every one in his owne place, and watch by courſe.*

Verſ. 9. *But let the heads be preſerved for the laſt.*

And the Prophet obſerved, that this powerfull Citie, in the dayes wherein (over gorged with pride) ſhe ſtood upon termes of her counſell and armes,

took ſuch order (for in evill ſhe was very methodicall) that her Kings and Kayſers, ſhould neither ſleep nor watch, that is neither periſh nor rule all at once; but riſe in a ſucceſſive courſe, as in the verſes following is manifeſted. And ſhe further commanded that the three laſt Kingdomes, ordained to conclude the number of her ſins, ſhould take their eaſe and not awake, till their time appointed.

Verſ. 10. *Nevertheleſſe, I ſaw that the voyce went not out of her heads, but from the midſt of her body.*

As he that undertakes a dangerous leap, doth firſt retire, the better t'advance his ſt engh: ſo to bound fairly over the darke underſtanding of theſe words, we muſt of neceſſity looke back and carry before us the true birth and perfect nature of this Empire: which the Prophet *Daniel* in his viſion deſigneth under the forme of a ten-horned beaſt, ſignifying thereby, that it ſhould be a power uphelt by a ſucceſſion of many Kings; for the hornes betoken Kings, and the number of ten comprehends all be they never ſo many, as all numbers are contained under 10. or made of their reduplication be they never ſo infinite. And addeth further, that his teeth were of iron, his nails of braſſe, inferring thereby, the unreſiſtable force of his legions and Leaders. And proceeding ſaith, that there aroſe amongſt his Kings, one of an exceeding ſtrange nature, ſignifying by that one, a ſtrange race and ſucceſſion of Princes, far differing in ſhape and forme of regiment from all their predeceſſors, obtaining dominion not by iron teeth and brazen nails, as did th'Emperors which aroſe before them, but by deceit and by a mouth which ſpake preſumptuous things againſt the moſt high, blaſpheming his name, his Tabernacle, and them that dwell in heaven, who by a hidden and unknowne force, ſhould ſubdue the third part of the world, meaning

all

all *Europe* with her Princes. By which delineation, it is evident, that the holy Ghoſt accounteth the challenged Prerogative and ſupremacy of *Rome*, all one power, all one Empire, whether it obtaine the ſpoile by force, or by fraud, that is, by power of Emperors, of craft of Popes, who ſhould be far unlike them, as *Daniel* himſelfe ſaith; *And he ſhall be unlike to he firſt.* Meaning in forme of claiming, obtaining, and maintaining Juriſdiction, not in pride, purpoſe and determination. So as we may behold ſuch an unlikely likeneſſe between them as was betweene the two Siſters, of whom it is ſaid. Chap. 7. 24.

facies non omnibus una,
nec diverſa tamen, qualem decet eſſe Sororum.

And thus much concerning the Prophet *Daniels* deſcription of th'Empire of *Rome*; whence we note, that the ſame power which *Daniel* there deſcribeth by a beaſt with hornes, teeth and nails, our Prophet here doth delineare by an Eagle, with wings, feathers, and heads: whoſe imperiall wings after they were ſo clipt, as ſhe could no longer flye over all in her proper colours and ſtile of *Roma triumphante*, deviſed how by deceit ſhe might uphold her throne (for to be high was all her care) and found nothing ſo fit as to diſguiſe her ſelfe, and challenge prelation under the maske of *Roma la Santa* And this is it which this verſe teacheth, that when the ſinfull Citie ſaw her fethers ſo pluckt, as the feare of her armes and forces, might no longer flie into all Kingdomes, commanding them under the paine of *Imperium Romanum*; lying by meanes of this diſtres, very weake and in danger of falling; her counſell and body politique, deviled by lies and witch craft (wherein was all her pleaſure from her youth) to reſtore the ſupremacy and honor of her name, under the colour of *Eccleſia Dei.*

Wherein this race of preſumptuous hornes excelled the ſin of all the hornes that foretime ruled in her

her, for they, as in whom Satan dwelt but literally did but in open hoſtility fight againſt the higheſt, letting before him a God made of a wicked man, whoſe fathers blood cryeth out for vengeance night and day, whoſe bed fellow was *& Soror & conjux*, and whoſe wife was *id quod dicere nolo*. But this race of preſumptuous and deceitfull Kings, as in whom Satan dwelleth ſpiritually, in a hidden treaſure of blaſphemy, ſets up the higheſt againſt himſelfe, and under the Vifor of the Church, and the name of God, blaſphemeth his Sanctuary, and the Lord thereof. No marvaile then, tho ſhe and *Sion* be at ods, for as gold can body it ſelfe with any mettall liquefiable, latten excepted, which notwithſtanding in outward face and ſhew of all mettalls is moſt like unto it: ſo, no Church is more capitall enemy to the true Church, then ſhe who in outward geſture, grace and countenance, is likeſt like the chaſt and virgine Spouſe, and is indeed a whore.

Verſ. 11. *Then I numbred her contrary feathers, and behold they were eight of them.*

In the third verſe of this Chapter, the Prophet made mention of theſe contrary feathers, which in their thoughts conſpired to raiſe their houſe with the ruins of *Rome*. And here proceedeth more particularly to declare their number, foretelling there ſhould be eight of them whom we will here call out by name, that if occaſion ſerve, we may the better know them. The firſt were Weſt gothes, under the leading of *Alaricus*. The ſecond Hunnes, whoſe King was *Attalus*. The third Vandals, their head *Genſerick*. The fourth Odoacer. The fift Eaſt gothes, their chiefe *Theodoricke*. The ſixt *Totilas*, bred in *Spaine*, with ſuch followers as for thoſe times that Countrey yeilded. The ſeventh Longobards, with their guide *Alboinus*. The eighth and laſt, *a home conſpiracy*, more to be feared

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(as

(as all included diſeaſes are moſt dangerous) then all the reſt.

And altho many others beſides theſe, as *Radagaiſe*, the *Alani* now called *Almans*, the *Burgonians* conducted by *Gundibald*, the *Ungers*, *Saracens*, &c. were all in their time as coſtly enemies to the Empire, as ſome of theſe, yet none did humble the great City, the mother of wickedneſſe, but theſe eight onely. And therefore the reſt may not be allowed to ſit at this table, but may ſerve to juſtifie the judgement of the Beaſt, which was thus wounded againe and ſtricken of all, as ſhe had wounded and ſtricken all.

And if in reading doubt ariſe, how theſe eight fethers may be contrary to the Eagle, that is, reſiſters of her power and dominion, and yet be feathers of the Eagle, that is, mainteiners of the ſame; The anſwer is, that they were adverſaries and contrary unto her, as ſhe ſtood upon tearmes of *Imperium orbis terræ*: but after ſhe had chang'd her coppy, and claimed ſupremacy under the cloake of *Mater Eccleſia*, they were for the moſt, maintainers of her pride, and became drunke alſo with her worſhip, as other Kings and Princes of th'earth.

And thus much for their numbers and names, their ſeverall attempts, their proſperities and end, ſhall be preſented in their place.

Verſ. 12. *After this I ſaw, and behold upon the right ſide there aroſe one feather, and raigned over all the earth.*

This feather here deſcribed is the firſt of the twelve, namely *Julius Cæſar*, who (like an ill interpreter) tranſlated *Senatum populumq; Romanum*, into *Cæſarem Auguſtum*. Whoſe image, which in this verſe is ſo lively reſembled, conſiſteth of two features: the firſt, ſheweth the manner of his riſing, in theſe words.

And

And behold upon the right ſide, there aroſe one feather.

Which ſerve inſtead of art, to diſcover the very true lines, and caſt off his happineſs.

For the houſe of *Cornelii* was as eloquent as he, and *Marius* doubtles as good a leader as he, and *Catilin* as nobly borne as he, and all theſe aroſe t'invade the Common wealth, and to tranſlate it into a Kingdom as well as he, but none of them roſe on the right ſide but he. And thus much for the manner of this ſpeech; ſo we take this with all, that theſe words (*right ſide*) in their naturall and proper intent, doe ſignifie (as through all this chap.) the ſureſt and ſtrongeſt ſide.

The ſecond feature in this reſemblance to be obſerved, is his power, ſet forth in theſe words. *And he reigned over all the earth.*

For after he had ſubdued France, broken the heart of Germany, made his name known to England, he returned into Italy, overthrew the great Protector of the liberty Sr. *Pompey* and his hoſt, in the fields of *Pharſalie*. And like the fire of heaven (as one of her Poets ſaith) with ſuch celerity drew after the reliques of that ſtricken faction, both in Africa and Spaine, that in two years ſpace he brought to paſſe, that neither City nor creature durſt open againſt him; which done, he aſcended into Italy, and took upon him as Lord thereof, triumphing in the ſpoiles of the world, and the blood of his Country.

And knowing that the name of a King (which he ſo much affected) was odious to the quality and nature of that people; invaded the government under the Maske of a perpetual Dictator, preſerving thereunder (for he was wiſe above all the feathers) ſome hope of recovering their late ſhine liberty, but indeed eſtabliſhing a Kingdome from which it could never redeem it ſelf again.

Ver. 13. *And when it had reigned, the end of it came, and the place thereof appeared no more.*

But this new borne proſperity (as is the nature of all this worlds felicity) laſted but a while; for in the third year of his Dictatorſhip, he was ſlaine in the Senate, by the conſpiration of 24. of whom the moſt both in his own (ſo dangerous is the name of truſt) and other mens opinions, were thought his chiefeſt friends. And thus was this feather blown away, after it had enjoyed his pleaſure 56 years, and reigned 3. A man for letters, arms, and counſel, famous far above all his ſucceeders, and in diſcreet bountry, and Princely clemency (rare vertues in ſuch a fortune) without controverſie, ſurpaſſing all Princes made of earth.

Ver. 14. *So the next ſtood up and reigned, and it continued a long time, but after it had reigned his end alſo came, and as the firſt it appeared no more.*

Next after him aroſe *Octavius*, the adopted ſon of *Iulius*: otherwiſe alſo neer him in bloud, as being the ſon of his neece *Accia*, who having taken revenge upon the murtherers of his father, and obtained in all his wars, forreine and at home; triumphed Lord over all, adding to his fathers pompe (which he had bought ſo dear) th'honors of *Parens patriæ*, and *Auguſtus*.

And this fether continued (as the Prophet ſaw) a long time, for it reigned *Triumvir* with *Anthonie* and *Lepidus* two yeares, and as *Duumuir* with *Anthonie* alone ten years, and then devouring his fellow in a Sea-fight at *Actium*, reigned all alone 44 years.

But after it had reigned, his end alſo came, and (as the Prophet concludeth) he diſcended like the firſt, and appeared no more. For by the treaſon of *Livia* his wife, impatient to tarry th'inthronizing of her ſon (as is the nature of ambition the nearer the goale, the faſter it runs) his lingring ſoul was taken from him at *Nola* in the 70. & ſixth yeare of his tranſ-

greſſion,

greſſion, when he had reigned 20. leſſe.

Ver. 15. *Then there came a voice unto it, and ſaid.*

Ver. 16. *Hear thou that haſt kept the'earth ſo long, this I ſay unto thee, before thou beginſt t'appear no more.*

Ver. 17. *There ſhall none after thee attain unto thy time, nor yet to the halfe thereof.*

That we may know there is no God like unto the higheſt, who onely holdeth the meaſures and times of all things in his hand, the Prophet fore-ſheweth, that none of the twelve ſhould continue like to *Octavius*, nor yet attain unto halfe his time: which according to the word of the Lord was accompliſhed; for his ſon *Tiberius* of all the reſt reigned longeſt, and lon ger by eight years then any of the reſt, and yet could not attaine to half the time of his father, which deſcended before him.

That God only might be honored in all his works, and juſtified when he ſpeaketh.

Ver. 18. *Then aroſe the third, and reigned as th'other afore, and it appeared no more alſo.*

Then ſtept up *Tiberius*, and reigned in great abomination, as did his fathers before him, but after a while he deſcended alſo and appeared no more. Ne all his skill in ſortilege and wiſe dome mathematical, whereunto he had ſold himſelf from his youth, could either foretel or forewarne him of *Caius* his Nephew, by whom he was poyſoned. in the 70 and 8 year of his mortality, and three and twentieth of his reign.

Ver. 19. *And ſo came it to all th'others, one after another, ſo that every one reigned, and then appeared no more.*

In like ſort (ſaith the Prophet) did all the reſt which of the 12 remained, ſucceſſively riſe, reigne, and periſh.

Caligula. Of whom the firſt, in blaſphemy excelling, , was murthered by the Captain of his guard, after

after he had ſate in the chaire of the ſcornfull 29. years, and in the throne of his fathers almoſt 4.

The Second, onely wiſe in evill, was poy- *Claudius.* ſoned by his inceſtuous wife, his neece *Agrippina*, in the 64 year of his filthines, and 14. of his raign.

The third, a monſter, deformed in life, in *Nero*, marriage, and end: his life ſcornfull to the height of his Fathers, his marriage thrice more deteſtable, his end more unnatural then any of theirs: for after he had raigned in ſin fourteen years, & ſin in him eighteen more, fell by his own ſword into the grave of his fathers; and in him deſcended the houſe of the *Julii*.

The fourth was of another extraction, but *Galba.* nor of a better, deſcended of th'antient family of the *Sulpitii*, roſe up late, put periſhed early; for he was 60. and three years old before he taſted th'Empire, which he got and loſt in 7 months.

The fifth likewiſe of a new houſe, but of *Otho.* th'old building, got poſſeſſion by the blood of his Predeceſſor, and by ſpilling his own in three months and odde dayes, loſt it again, after he had walkt in the abomination of his fathers, eight and thirty years.

The ſixt alſo, was new and old, in no- *Vitellius.* thing (ſave gluttony) excelling his fellows, in life and death like filthy; deſcended in the eighth moneth of his tyranny, after he had wearied himſelfe in the pleaſures of Caprinéum (where firſt his youth was branded) 57 and 50 years.

After him aroſe the ſeventh, who bought *Veſpatian.* the Crown with the blood of his Mr. and ware it in baſe Coveteuſneſs ten years, but then was likewiſe blown down, having fulfild the pleaſures of 59 more.

The eight was he which executed the ven- *Titus.* geance due to the great murtheres, th'earthly Hieruſalem: who in the 40 year of his pleaſure, after he had raigned 2 years and ſo many months, was alſo blown

blown down, not without the ſuſpected treaſon of his brother and ſucceſſor.

Domitian. The ninth and laſt, and (if it were poſſible) the worſt of all, who after he had raigned in the luſt of his fathers 15 years, and lived therein 30. more, was murthered by the Gentlemen of his Chamber, and beaten down after the reſt which deſcended before him. So that every one of them (as this verſe Propheſied) reigned, and then appeared no more.

Ver. 20. *Then I looked, and behold in proceſſe of time, the fethers that followed ſtood up on the right ſide, that they might rule alſo, and ſome of them ruled, but within a while they appeared no more.*

And the Prophet obſerved and ſaw (after the twelve were deſcended) the Emperors that followed to riſe, that they might rule alſo, and as many of them as roſe on the right ſide, that is: in the ſtrength and power of the twelve, did in their place (according to the proclamation publiſhed in the eight verſe) ſpread their wings and raigne alſo, as

Nerva	*Commodus.*	*Macrinus.*
Traian.	*Pertinax.*	*Heliogobalus.*
Adrian.	*Julian.*	*Alexander.*
Antoninus.	*Severus.*	*Maximinus.*
Marcus.	*Caracalla.*	

And the reſt to the third *Valentinian.*

In whoſe days the power of th'Eagle was ſo wounded, by th'incurſion and ſaccage of the two firſt contrary feathers, that ſhe could never after recure her ſelfe again, but lay ſick and kept the chamber ſome ten generations, which alſo laſted but twice ſo many years, to the riſing of *Momillus* in whom deſcended all that was left of the Empire, name and title for ever.

So that all the feathers which the Prophet beheld in proceſſe of time to follow the twelve, and in their ſtrength,

ſtrength, their ſin and cruelty, to defile the earth: namely from *Domitian*, to the third *Valentinian*, were 50 & 3 Kings. All which in a while (as this verſe concludeth) vaniſhed like the 12. and appeared no more.

Ver. 21. *And ſome of them were ſet up, but ruled not.*

As, *Vindex.*	30. *Tyrants.*	*Eugenius.*
Piſcenius Niger.	*Firmus.*	*Quintillus.*
Albinus.	*Saturninus.*	*Rufinus.*
Diadumenus.	*Proculus.*	*Conſtantinus*
Maximus.	*Bonoſus.*	*non Magnus.*
Balbinus.	*Aper.*	*Heraclianus.*

And others, as in the deſcription of times, may more plainly appear.

Ver. 22. *After this I looked, and behold, the twelve feihers appeared no more.*

Under the 12. wings or fethers (for both betoken one) are comprehended by an intellection (as in the firſt verſe) all, which in the ſtrength of the 12. followed from *Domitian*, to the third *Valentinian*, who periſhed in the year 455. after he had raigned 30. and lived 5. more.

And thus according to promiſe made in the firſt Ver. is preſented a tragicall ſucceſſion of all the Eagles wings, from her firſt fether *Iulius Cæſar*, in whom the power of her pride began, to the third *Valentinian*, with whom it ended; who after they had ſhewed themſelves, and trodden downe the earth 500 and 30 years, they departed for ever the ſtage of this world, & al their pomp and glory deſcended, & appeared no more.

And here my pen like to th'earth which being delivered from her oppreſſors, did thirſt to be refreſhed: ſo having overcome this part of her task, did think to find ſome eaſe, but in their hopes they are both deceived, for after the Eagles fethers deſcended, the ſorrows of the earth increaſed more and more, and there aroſe (as ſeldomes comes the better) a race of *Sodomiticall*, and *unnatural* Kings, who under the viſar of Succeſſors to *Peter*, and Vicars to the *Lambe*, ſo far excelled the whordoms of their fathers the Emperors (whoſe Vicars and

Succeſſors indeed they are) that they inforced the higheſt, to pour his determined vengeance upon the children of men. Who according, to the judgement foredenounced by his ſervant *Iohn*, *Poured out his wrath upon the Sea, that it became like to the blood of the dead* : that is to ſay, upon the great City and Empres of the world, by ſcourge after ſcourge (how often and grievous in the view of her contrary ſethers may appear) ſo at the full avenging himſelfe, there was not a drop of *Roman* blood to be found on earth, theſe many hundred years.

Revel. 16.

And as the defection and uncleannes was generall, ſo was the puniſhment: for (as the Apoſtle in the ſame *cha.* propheſied.) *The wrath of the higheſt was poured out upon the rivers and fountains likewiſe, and they were turned into blood alſo*, that is : upon all people and nations whatſoever, in ſuch ſort, as there is not a Kingdom this day on earth to be found, that hath not been (ſince the riſing of the beaſt) cut down by ſword, and yeelded her ſtock to ſtrange griffs, as by the bloody Regiſters of every particular nation doth ſo cleerly appear, as if it were written with the beams of the ſunne.

Revel. 16.

And as the days were evill above meaſure, ſo they exceeded in darknes and ignorance ; that my pen hath no leſſe trouble, to be delivered of the reſt of her labour, then had the then-dwellers on earth, to indure the pains of their oppreſſion and travel ; but to take into my way again ; the Prophet addeth.

Nor the two wings.

Figuring by the two wings, the two firſt contrary ſethers, *Alaricus* and *Attalas*.

The firſt aroſe in the 19 of *Honorius*, predeceſſor to the third *Valentinian* : And was the firſt that ſlew the great City the murtheres of all the world, meaſuring her by famine, ſword, and fire ; according to the ſquare whereby ſhe had judged others almoſt twelve hundred years. Which wofull end (or rather beginning of her wofull end :) made a certain ancient friend of hers, bewailing the night wherein ſhe was ſmitten, to cry.

Nocte

Nocte Moab capta eſt, nocte cecidit murus eius, quis cladem illius noctis, quis funera fando explicet? And when this ſether had thus trodden down the pride of the Eagle, in the year 410. a 1157 years after *Romulus* had raiſed her wals with the blood of his brother; proceeded to rip up her bowels, ſpoyling and burning her principall parts, *Latium, Campania, Apulia, Lucania, Calabria,* where raging in his higheſt thoughts, deviſing how to ſpread his glory over all, was by ſodain death blown away, and his place appeared no more. *Hieron.*

Th'other aroſe in the 27. of the third *Valentinian,* in greater fear then did the firſt, devouring at his entrance all that reſt of *Italy* which *Alaricus* had left uneaten, *Aquileia, Verona, Mantua, Cremona, Brixia, Concordia,* with all the now territory of Venice: but by the cunning dealing of the deceitfull King, whoſe name was then Pope *Leo,* was entreated to ſell the great City, and to depart Italy, which he left as a waſt, ſtinking in her fiery ruins, and ſo repaſſing the *Danub,* returned into his Scythia again: where the year following in top of his fulnes, was in a night found ſtrangled in his own blood, whereinto he was diſſolved, by th'intemperate uſe of a wedding feaſt, and a new Spouſe.

And thus periſhed this ſon of *Mundzuccus,* the ſcourge of God, and terrour of men (for ſo he called himſelfe) and which not only the fiers of Italy, but his very ſhape may well juſtifie; for he is deſcribed a man of little ſtature, ſquare ſet, great head, little eyes, thin hair'd, thinner bearded, a noſe great and prominent, his colour ſowl and gypſon like.

Ver. 23. *And there was no more upon the Eagles body, but two heads that reſted, and ſix wings.*

And there were no more triumphing fethers to be found on her, for all her glorious power was deſcended to two weak and feeble heads, which, for they reigned not in the ſtrength of their predeceſſors, the Prophet dayneth not to call ruling fethers, but reſting heads.

Th'one ſlept in th'eaſt at Conſtantinople, whom *Genſerick,* *Martian.*

ſerick the third contrary fether, not long before had diſhonorably taken priſoner.

Valentin. Th'other in the weſt at Ravenna, taken with ſuch a Lethargy, that he neither heard nor felt the Maſſacre of Ungary, committed by *Hunns*; nor the loud and pitifull cry of his chiefeſt provinces, Spain and Africa, devoured by *Gothes* and *Vandals*; nor the tears and deep lament of *Gaul* and *Britain* overflown with *Franks* and *Angles*, people from beyond the Rhene, who not onely with their blood and poſteritie, but with their name alſo have ſtain'd both Kingdoms to this day. So as the Prophet well concludeth, there was no more to be found upon th'Eagles body, but theſe two drowſie heads, which reſted, and ſix contrary fethers, *viz.*

1 *Genſerique.* 2 *Odoacer.* 3 *Theodorick.* 4 *Totilas.* 5 *The Longbards.* 6 And th'*inteſtine faction.*

Of which in the verſes following.

Ver. 24 *Then I ſaw alſo, the two wings divided themſelves from the ſix, and remained under the head that was upon the right ſide, but the four continued in their place.*

And the Prophet ſaw, that two of the ſix divided themſelves in counſel & manner of proceeding, from th'other four: for whereas the four ſought to be Lords of *Rome* in fee, reſolving in their thoughts, t'extinguiſh the name and majeſty of her Empire for ever, theſe 2. were of an other mind, for they agreed to remain under the countenance & favour of th'eagles right head, contented to wear a crown tho with leave of it: meaning by the right head th'eaſt Empire, ſo called, in regard it was far ſtronger in power then the weſt: whoſe broad-ſpeading honor (as in the verſe foregoing) was now become a ſtarv'ling, only his name and appellation continued ſome ten ſucceſſions, *viz.* 1 *Valentinian.* 2 *Maximus.* 3 *Avitus.* 4 *Majorianus.* 5 *Severus.* 6 *Anthemius.* 7 *Olybrius.* 8 *Glycerius.* 9 *Iulius Nepos.* 10 *Momyllus.* Which all alſo vaniſhed (as before is Toucht) in 20 years. And th'Eagles pomp which was at full in *Auguſtus*, was interred with *Auguſtulus* (for

ſo

ſo was *Momyllus* called) and with him deſcended the name and title of *Imperium Romanum* for ever.

And the two wings thus divided in policy from the the four, were *Genſerick* and *Theodwick*.

Of which the firſt, trained into Italy by treaſon of th'Empres, entred Rome 43. years after ſhe had been humbled by the *Goths*, and led into captivity all her treaſure, and (as is the fatal reward of ſuch offenders) the traitres alſo her ſelfe. And after 14 days thus loaden, departed into his *Africa* again; where-over he reigned in peace and pleaſure 51 years.

Th'other, having obtained of th'eaſt-head the ſcepter of Italy, according to his patent proceeded, and got it by Conqueſt from *Odoacer*. But after he had reigned there-over 30 years deſcended alſo, leavlng his 494.
fame and kingdom to his poſterity, having fulfild his pleaſures 42 more.

But this Counſel pleaſed not th'other 4. for as the verſe concludeth, they remained in other thoughts; drifting in their place to riſe and reigne, without leave or licenſe of any.

Ver. 25. *So I looked, and behold, the under-wings thought to ſet up themſelves, and to have the rule.*

And as the Prophet beheld the four contrary fethers which were left, he ſaw how they alſo ſtrove in their hearts to eſtabliſh themſelves, but like a dream their purpoſe vaniſhed, in the next immediate ver. following.

Ver. 26. *Then was there one ſet up, but ſhortly it appeared no more.*

Then aroſe *Odoacer*, the firſt of the four; leading a people begotten in the bowels and inmoſt parts of the North, who hearing of the divided and weake eſtate 476.
of the Empire, was encouraged to move from beyond the *Danub*, in much fear & blood deſcended into Italy, ſlew her laſt Lord and Emperor *Momillus Auguſtulus*, deſtroyed the name of her Conſuler dignity, and blotted out for ever the memory of her holy Senate, the murderer of *Romulus* their firſt King, and *Julius* their firſt Kayſer;

Keyſar; and not daring as baſe begotten, to put on the preſence and ſtile of an Emperor (which name this ſether fatally reſiſted) contented himſelf with the title of *King of Italy*.

But his glory indured not: for after he had reigned eighteen yeers, *Theodorick* (as in the 24 verſe) took his Kingdom from him by force, and his life by fraud; and he deſcended, and appeared no more.

Ver. 27. *And the ſecond was ſooner gone then the firſt.*

After him aroſe *Totilas* the ſecond ſether of the four, by birth a Spaniard, by blood a Weſt-gothe, (whoſe fearfull fires burn in Rome to this day) but theſe daies were more in trouble, and (as the Prophet fore-ſaw) in number fewer then *Odoacers*; from his firſt riſing alway in arms, and after many hopes, and as many diſpaires, was at laſt put to flight by *Narſes*, whom the Eaſt head had made Governour of Italy, and flying was wounded ſo deadly, that as ſoon as he gat his Inne he loſt his life, after he had worne the Crown (if to fight for a Crown be to wear a Crown) 11 yeares.

Ver. 28. *Then I beheld, and loe the two that remained, did think alſo in themſelves to reign.*

So as of all th'eight, there remained but th'*Longobards*, and th'*inteſtine faction*, which thought alſo in themſelves to reigne.

The firſt inflamed by the letters of *Narſes*, and with the goodneſs of Italy, left their northern denns, and like a fearfull ſtorme fell downe upon it, and in two
570 yeares overthrew it, crowning their Leader *Alboinus*, King thereof at Milan; who after he had ſpread himſelfe over the great City, and over all her Italy three years and a halfe, was murthered by the treaſon of *Roſamond* his wife, leaving his Kingdom but not his honor to his ſucceſſors, who poſſeſſed it for 24. generations.

The eight and laſt, and of all other the moſt dangerous, was *a home conſpiracy*, plotting to raiſe from the dead, th'ancient long-before buried government of Rome to reedifie her. *S. P. Q. R.* and to root out the

Prieſtly;

Prieſtly preheminence and Church-ſuperiority, which had ſo cunningly eaten and deſtroyed the ſecular: which faction after it had taken fire in the hearts of many, and ſecretly burned a long time, at length brake out, like the fury and violence of a riſen ſtream, ſo as it might not be quencht, but with much blood and exceeding labour, as in the 31. verſe appeareth.

Ver. 29. *But whilſt they ſo thought, behold, there awaked one of the heads that were at reſt, which was in the midſt, for that was greater then the two.*

And whilſt they thus thought, behold there awaked one of the three Kingdoms, appointed to finiſh and end the wickedneſſe of th'Eagle, figuring by this reſting head, the new weſt Empire, which title of Supremacy the beaſt beſtowed (as hath been alwayes his practiſe to run with the ſtrongeſt) upon *Charls* King of France, and ſon to *Pepin* the Traitor. This head is ſaid to be awaked, when it was firſt raiſed, which was in the year, 801. wherein it received his Auguſtal robe, his crown, and ſtile, viz. *Carolo Auguſto a Deo Coronato, magno & pioſſimo Imperatori Romanorum, vita & victoria.* And the title of dignity Imperiall, which had laien dead above three hundred years, was in this year on Chriſtmas day, thus raiſed up to life again, to the end it might defend the proceedings of the great adulteres and murderes of the earth, as by the form of oath exhibited at his conſecration appeareth; *In nomine Chriſti ſpondeo, atque polliceor ego A. Imperator, coram Deo & beato Petro Apoſtolo, me protectorem, ac defenſorem fore hujus Sanctæ Rom. Eccleſiæ, in omnibus utilitatibus, quatenus divino fultus fuero adjutorio, pro ut ſciero, poteroque.*

In that this head is ſaid to be in the mideſt, is meant, that it ſhould be choſen from among the Nations and Kingdoms of the earth, as by experience hath been proved: Firſt, from France, then from divers Kingdoms and parts of Germany, where it ſtill remaineth.

And that the fear and power of this head hath been greater then any other Chriſtian King or Kingdome

whatſoever, is it not ſufficiently read in the particular regiſters of every Nation?

Verſ. 30. *And I ſaw, that the two heads were joyned there-with.*

By the two heads, are ſhadowed the two Kingdoms of France and Spaine, whoſe unhallowed league the Prophet fore-ſeeing, ſaith; they ſhould be joyned with this middle-head, and like three parts in one, accord and agree together, to humble themſelves, their authority and power before the beaſt, and for their idol-ſhepheard ſhould fight againſt the Higheſt, till by the breath of his mouth they be ſcattered, like the duſt which the winde diſperſeth.

And theſe are the three heads mentioned in the firſt, fourth, and ninth verſes of this chapter; and are therefore ſaid to finiſh and determine the laſt end and wickedneſſe of the whore, becauſe tho all other Kingdoms hate her and make her deſolate and naked, and eat her fleſh, as England and others have done: yet theſe three heads ſhall love her ſtill, and to their dying day ſhall burne in delight with her, but when thoſe three and every of them, ſhall alſo forſake her, there ſhall not be found either Kingdom or creature under heaven, that ſhall fall downe and worſhip her.

Verſ. 31. *And behold, the middle head was turned with them that were turned with it, and did eat up the two under wings which thought to reigne.*

And the Prophet ſaw this middle head (the head of evill,) impart his fellowſhip to all Princes and Kingdoms, which deſired to be in league with it. But my taske which haſteth to an end, will not ſuffer me now, and here, to ſound this gulfe of *Santa Liega*; ſufficeth that for Sions ſake the Prophet paſſing by, doth point thereat.

And the Prophet beheld, that this middle head did devour and eat up the under wings, namely the power of the *Longobards*, and th'*inteſtine faction*, which thought alſo to reigne.

The

The first by the sword of *Charls*, surnamed (for his exceeding power) the great, who at the command of Babylon his god, ascended into Italy, took her King *Desiderius* prisoner, and led him captive into France and gave his Kingdome to another. And thus vanished this seventh contrary fether, after it had humbled the *whore*, and spread it selfe over all her quarters 200. and 4 years, and the fear thereof descended, & it appeared no more.

Th'other, first began in the days of *Cono* th'Emperor, who having an action of contrary opinion, against *Gregory* the second (for so the beast was then called) followed it so hotly, that he brought his holines int o such disgrace as that he kindled a desire in the hearts of many to change their Prelate for a Prince, and to edific their first and ancient forme of government again. This desire thus begun, by time (as naturally all conspiration doth) gathered strength, and adventured (but somewhat too young) to check the beast, who by reason he was so wel guarded by his foretaid head & champion *Charles*, easily neckt it. Notwithstanding some 100 and 50 years after, this ulcer, now grown to a riper head, under the practise of one *Alberique* and *Ottavian* his son, brake out anew, and charg'd the beast in so sharpe a manner, as without doubt he had received the mate, had not his head in the midst avoided it once againe, whose name was now chang'd from *Charles* the great, to *Otho* the great: who as being by oath devoted, came to *Rome*, banisht her new risen Consuls, hang'd her Tribuns, and mounted her *Prefectus urbis*, Mr. of misrule, naked on an Asse, crowned and attended through the city with great derision; from thence committed to prison, and there executed with exquisite torments. And by this means, the heat of this defection was so asswag'd, that it appeared not for 7 years after: but (then under the leading of one *Cincius*) flam'd out anew, in so furious a sort, as it had doubtles fir'd the beast out of all his holds, had not his middle head (*Otho* the second) hasted into Italy to quench the same: who (knowing how much it imported

798.

967.

974.

ported to puniſh exemplarily ſo dangerous an evill) prepared in the Vatican a ſumptuous feaſt, invited thereto all the nobility and chief of the City: when all were come, ſaluted and ſet: cauſed forthwith to be proclaim'd, that no man on pain of death, ſhould either ſpeak or move at any thing that ſhould be ſeen or heard: preſently entred armed men and compaſſed the place round where the gueſts were; whereat whilſt every one amazed, doubting what this firſt courſe meant, this middle-head drew forth a paper, and whoſe names were therein written, commanded to be drawn from the table, and in preſence of all there to be ſlaine. The reſt were courteouſly entertained, and were as merry as the fear of ſo cruel a feaſt would give them leave. Ne
1136. yet for all this the feaver ſo left theſe patients, but that they fell ſome 162. years after into relapſe again; but *Frederique* the firſt (for ſo was now this head called) with the blood of 1000. and the wounds and impriſonment of as many more, ſo branded this Hydra, which had been ſo often headed, as it could never after recover head againe, but her breath departed, and her purpoſe vaniſhed and appeared no more.

Ver 32. *And this head did put the whole earth in fear, and ruled therein, and over the dwellers thereof, with much labour: and it held the government of the world more, then all the wings that had been.*

That this head and his fellows, have more maintained and advanc'd the rage and blaſphemy of the beaſt then all the fethers that aroſe before them, and made more diligent and cunning inquiſition after the blood of Sion then they, is it not eternally cronicled in the regiſters of every particular Nation? And therefore they are called the heads of th'eagle, and who knoweth not that heads are more able in evil then fethers? And the Prophet beheld that this head continued longer, & held the government of the world more then all the fethers that had been, for from the riſing of the firſt fether *Julius Cæſar*, to the end and expiration of *Momyllus Auguſtulus*

Auguſtulus the laſt, were not 560 years, whereas this head aroſe in the year 801, and hath already continued above 700 and 90. and yet ſtill continueth, and ſhall, till he that now is be taken away.

Verſ. 33. *And after this I ſaw, and behold, this middle head ſodenly vaniſhed as did the wings.*

In that the Prophet ſaw this middle head ſodenly vaniſh, as did the wings, he ſignifieth that it ſhall not be rooted out by force or ſword of any, but depart quietly, and die as it were in bed; but yet (as the truth foreſaith in the chap. following) *not without paine*: meaning, that th'Electors ſhall not chooſe to the liking of the beaſt, nor the beaſt conſecrate to the liking of them. And in this difference this head ſhall die, ne ſhall this difference be exempted from paine.

Verſ. 34. *But the two heads remained which alſo reigned over the earth and over the inhabitants thereof.*

And when the power of this great head (which is now ſo little) like a tale that's told ſhal be clean ended; yet the fear of th'other two ſhall ſtill remain, and have dominion over the earth, & thoſe that dwel therein, till the fulneſſe of their malice and tiranny be accompliſht alſo: which may not long be unfulfild, for behold, in the very next verſe their deſtruction cometh.

Verſ. 35. *And I ſaw, and beheld, whilſt the head on the right ſide, devoured that which was on the left.*

By the right head is ment (as through all this prophecy) the ſtrongeſt; ſo as the Prophet implyeth, that the ſword of *Spaine*, ſhall divide the ſtrength of *France*, that her pride by diviſion made leſſe, may at the laſt (as every divided Kingdom doth) returne to nothing. Neither ſhall the proſperity of this right head, be long free from like retaliation, but as the truth fore-ſaith, *He that divideth with the ſword, ſhall periſh by the ſword* For how may the ſword for ever eſcape him, whom heaven hateth, and earth doth perſecute? and of whom may be truly ſaid, which was ſpoken of Iſmael, *Manus eorum contra omnes, & omnium contra illos.* *Eſdr.* 4. 12.

And

And thus ſhall theſe heads periſh, and haſt the faſter to their end, becauſe the judgement of the beaſt is nigh, in the very next verſes attending to come in.

Verſ. 36. *Then I heard a voice, which ſaid, look before thee, and conſider the things which thou ſeeſt.*

Verſ. 37. *So I ſaw, and behold, as it were a Lyon came haſtily out of the wood, roaring; And I ſaw that he ſent out a mans voice unto the Eagle, and ſpake, ſaying:*

Verſ. 38. *Hear thou, and I ſhall tell thee, what the moſt High doth ſay unto thee.*

The roaring of the Lion is the breath of the Higheſt, which ſhall rebuke th' Eagle for her unrighteouſnes, and caſt before her all her ſpoyls, and ſet her alive in judgement, and with the ſpirit of his mouth riſe up againſt her; and lay unto her charge as in the text following.

Ver. 39. *Art not thou he which of the 4 Beaſts remaineſt, whom I made to reigne in my world, that by them the end of things might come?*

Verſ. 40. *And the fourth is come, and hath overcome all the beaſts that were paſt, and obtained power over the world with great fearfulnes, and over the whole compaſſe of the earth with extream oppreſſion, and hath poſſeſſed ſo long time all the world with deceit.*

Ver. 41. *For thou haſt not judged the earth with truth.*

Ver. 42. *But haſt troubled the meek, and hurt the peaceſull, and thou haſt loved lyers, and deſtroyed the dwellings of them which brought forth fruit, and haſt caſt down the wals of ſuch as did thee no harme.*

Ver. 43. *So as thy unjuſt dealing is aſcended to the moſt High, and thy pride unto the Mighty.*

Ver. 44. *And therefore he that is Higheſt, hath beheld the proud times, and behold they are ended, and their abominations are finiſhed.*

And if thou plead not guilty hereunto, behold, a thouſand witneſſes ſhall riſe up againſt thee, and prove the inditement true; that the juſt judgement which hath ſo long attended for thee, may at the length be pronounced againſt thee, in form as in the text followeth

Verſe.

Verſ. 45. *Therefore appeare no more thou Eagle, nor thy fearfull wings, nor thy wicked fethers, nor thy malitious heads, nor thy cruel claws, nor thy vaine body.*

And leaſt in thy drunkennes thou maiſt think, thy ſin may over-ſhoot this judgement to come, and in thy madnes glorifie thy ſelfe as thou haſt ever done, perſwading thy ſelfe thou ſhalt ever be, becauſe thou haſt been long, and like a fool haſt not conſidered, the more thy yeares the nigher thy grave; behold, thus ſaith the truth; In the year which ſhall be 1666. this judgement here pronounced ſhall lay hands on thee. And as all thy fearfull wings, and fethers, be already deſcended and blown down; ſo before that day (which is ſo nigh at hand) the tyranny of thy malitious heads, and cruel claws, ſhall be conſumed and brought to nought. And in that day, thy vaine body ſhall be burnt with fire, and ſhall ſo cleane be cut off from the land of the living, that neither ſon nor nephew (as the Prophet ſaith) nor branch nor remnant of thy name, ſhall be found upon the earth. *For as it is purpoſed, ſo ſhall it come to paſſe; and as it is conſulted it ſhall ſtand.* *Rev.* 13. 18. *Eſay* 14.22 *Eſay* 14.24

Go to now, take counſell of thy Seers, and call thy inchanters about thee; build thy devices as high as heaven, and lay their foundations low as hell, yet ſhall they not deliver thee from the day appointed: but as *Salmanazar* deſtroyed *Beth-arbel* in the day of battel, wherein the mother with the children was daſht in peeces; or like the milſtone, which the mighty Angel did caſt into the Sea, with ſuch violence ſhalt thou be thrown down, and befound no more.

And all hell ſhall be moved at thy comming to prepare it ſelf, and raiſe up all her dead againſt that day to meet thee, and all the Princes and Kings of Nations, whom thou haſt ſlaine with the cup of thy fornication, ſhal riſe out of their torments againſt thy coming, and at thy fight ſhall wonder, and cry, and ſay unto thee. *Art thou become weak alſo as we? art thou become like one of us? Is thy pomp bowed down unto the grave? and are thy pleaſures departed like ours? and is the worm ſpread* *Eſay* 44.10

under

under thee, and do the wormes cover thee alſo? how art thou fallen from heaven O Lucifer, ſon of the morning, which haſt caſt lots upon the Nations, and ſaidſt in thine heart; I will aſcend into heaven, and exalt my throne above, beſides the ſtars of God, and I will ſit upon the mount, even the holy mount of his Sanctuary, and Congregation: I will aſcend above the height of the clouds, and will be like the moſt High.

And all hell, which once did wonder, worſhip and kiſſe thy feet, beholding now thy nakednes, thy ſhame and judgement, ſhall die for grief of mind, and dying

Eſay 14. ſhall ſay, *Is this the man that made the earth to tremble, and with his word did ſhake the Kingdoms? that made the world a wildernes, and a waſt of the Cities thereof?* Then ſhalt thou lying in torment, death gnawing on thee, anſwer them and ſay: *We have erred from the way of truth, and*

Wiſd 5. *the light of righteouſnes hath not ſhined upon us, nor hath the Son of underſtanding riſen over us, we have wearied our ſelves in the ways of wickednes, and we have gone through dangerous paths, but the way of the Lord we have not known. What hath pride profited us? or what profit hath the pomp of riches brought us? all theſe things are vaniſhed like a ſhadow, and as a Poſt that paſſeth by.* And caſting up thy eye to heaven, ſhalt ſee the righteous ſtand in great boldneſſe before thee, and before the face of ſuch as tormented them, and took away their labors, and thou ſhalt fear exceedingly at the ſight of them, and be amazed at their wonderfull deliverance, and dye for grief of mind, and dying

Wiſd. 5. ſhalt ſay, *Theſe are they whom we ſometimes had in deriſion, and in a parable of reproach: we foools thought their life madneſſe, and their end without honour. But how are they counted among the children of God, and their portion among the Saints.*

Verſ. 46. *That all the earth may be refreſhed, and come again, as one delivered from thy violence, that ſhe may hope for the iudgement and mercy of him that made her.*

And thy death ſhall comfort and refreſh the earth, and deliver Sion from her great and violent oppreſſions: but their proſperities may not long endure, as teſtifieth the

Prophet

Prophet *Daniel.* For may *Iſrael* dwel ſafe, and the kings of th'Eaſt not know it? Nay verily they ſhall ariſe, and come downe like a ſtorme, and like a cloud ſhall cover the earth, and compaſſe round the tents of the Saints, and the beloved City, till fire deſcend from God out of heaven (as it is written) and devoure them. And in thoſe days ſhall be finiſhed the miſtery of God fore-declared to his ſervants the Prophets, and witneſſed by the mighty Angel which came down from heaven, & ſtood upon the ſea, and upon the earth, and raiſed up his hand and voice to heaven, and ſware by him that liveth for ever and ever ὅτι χρόνος οὐκέτι ἔσται. *Behold it is come, and it is done ſaith the Lord, this is the day whereof I have ſpoken.* *Dan.12.12.* *Ezek.39.* *Rev.20.9.* *Rev 10.* *Ezek.39.*

For the hope of which day, the ſtones of Syon dye day by day: tho little eſteeming ſeven thouſand deaths, in regard of the precious aſſurance ingraven in their breaſts, that they ſhall then and in that day behold the L. that hath ſo mercifully gathered them from among the Nations: That hath ſo wonderfully preſerved them, from the ſorcery of Babylon, which hath deſtroyed all the earth. That daily leadeth them in and out, before the ſcorners, the covetous, and fooliſh wiſe of this world, ſo prudently and ſo inviſibly, that they ſeeing are not ſeen, and living are not known. That hath beſtowed on them, a thouſand treaſures more then theſe, ſo ſecretly, as no man ſuſpecteth but they that have them. That hath ſo ſurely and fully perſwaded them, that tho they now goe on their way weeping, yet they ſhall then returne againe with joy, and bring their ſheafes with them: and all the earth ſhall then know, which now is hid, how much the Lord their Redeemer loved them, and night and day, ſhall praiſe and magnifie the juſt judgement and mercy of him, that hath done all theſe things for them.

Which day in due time, He that is Higheſt, ſhall manifeſt to all: He that is Prince and Lord above all, who onely hath immortalitie, and dwelleth in the light, which

which none can attain unto, whom no man ever ſaw, nor can ſee: unto whom be all honour and power everlaſting. *Amen.*

Zach. 2. 7.

Save thy ſelfe O Zion, thou that dwelleſt with the daughter of Babel.

AND thus my Lord at length I am come a ſhoar, delivered from a dangerous & ſcopulous ſea, as any is in all the Ocean of the ſcripture: praying, if I have made too bold t'impart my voyage to your Lordſhip, you would be pleaſed to aſcribe it to the common humour of Travailers, who cannot chuſe, but tell what adventures they have paſſed, and what wonders they have ſeen. Strange and long were it to tell your Honour all I ſaw: and I fear in reſpect of your hours I have been too long to tell ſo much: too much doubtleſſe, in regard of my Pen, which is ſo ſad and ſo uncourtly, as were it not for that naturall engraven Noble courteſie, wherewith your Honour is beautified above all compariſon, your Honour might not endure her plaine and careleſſe apparition. And thus moſt humbly commending my ſervice to your Honours diſpoſing, take a ſhorter leave then elſe I would, becauſe I am ſetting forth to ſea againe, in hope God willing, if bread and water fail me not, to diſcover the Revelation, and to make knowne to my gracious Soveraigne Princeſſe, that I alſo among the reſt may be bold to ſpeake, though I care not to be known.

FINIS.

A BREIFE EXPOSITION OF THE XI. XII. and XIII. Chapters of THE REVELATION.

WHEREIN
MOST OF THE GREATEST
MYSTERIES conteined in
the whole Book are unfolded.

The Contents are in the next Page.

LONDON,
Printed by *M Simmons* in *Aldersgate-Street*, 1651.

The Contents of theſe Three CHAPTERS.

Th'eſtate of the Primitive Church before her diſperſion.

The Churches firſt perſecution by the Heathen Emperours.

The Flight of the Church into the Wilderneſſe.

The two Witneſſes.

The riſing of Antichriſt, his ſeven heads and ten hornes.

The ſecond Beaſt, and his two hornes.

The practiſe of Antichriſt and his Clergy againſt the Church.

The Image of the Beaſt.

The Marke of the Beaſt.

The Name and Number of the Beaſt.

The End of the Beaſt, and deſtruction of his City.

The yeare of th'End of the World diſcovered by th'Author.

TO
His dread and Soveraigne Lord,
JAMES the firſt, of *England*, *Scotland*, *France* and *Ireland*, King, &c. *Grace and Peace.*

HOw many there are (*moſt Noble King*) that have aimed at the unfolding of this divine and hidden Prophecy, would require the skill and vertue of a Prophet to refer. 'T ſufficeth to know they have all left the mark very faire and open for others to hit; Wherein, howſoever their Zeale, by priviledge of charity, may find excuſe, yet their ignorance and errour, within theſe caſes (no leſſe hurtfull to the Reader, then dangerous to the Writer) may not find the like grace.

What I have ſeen or dreamt, I feare not to offer to the cenſure of time, the diſcoverer of error, and Mother of truth, appointed from above, th'only indubitate touch-ſtone of all divine and Propheticall enterpriſes.

And although your Highneſſe may doubt of my bold and hardy direction in this dangerous and ſcopulous ſea, wherein ſo many great and learned Pilots have overſhot the Cape, as one that feareth all Phyſitians for that he hath fallen into the hands of ſo many unskillfull; yet foraſmuch as the Church is ſicke, and the phyſick of this propheſie needfull, I could not chuſe but ſpeak the things I know, leaving to your Princely guſt to iudge whether the Needle of my Compaſſe bee truer toucht then theirs.

And for this propheſie was directed chiefly unto Kings, unto a King I have the rather preſumed to recommend the ſame: and unto You (moſt noble King) before all other, whoſe fame of wiſedome, Juſtice, and goodneſſe, hath advanc'd your name and Scepter higher then any power of greatneſſe can doe.

And although it bee preſented by one awaked out of time, yet if it may find but a litle protection under your gracious favour for a ſeaſon, yeares and age, I doubt not, will give it admiration and honour enough.

In hope of which grace moſt humbly I reverence your moſt Princely hands, commending all their labours to the God of Heaven, who hath exalted your arme ſo high and made you ſo honourable throughout his world.

CHAP.

CHAP. XI.

1. *The regenerate Chriſtians only are the Church and heritage of God.*
3. *The reſidue are outcaſts and refuſed.*
7. *Of the two teſtifiers and preſervers of truth.*
13. *Antichriſt killeth them, but the Lord reſtoreth them life againe.*
15. *Great diſſention ariſeth thereupon: the day of judgement is foreſhewed.*

VERS. 1.

And there was given me a reed, like unto a mete yard: and the Angel that ſtood by me, ſaid, Riſe and meaſure the Temple of God, and the Altar, and them that adore therein.

AS in a common field, a good Surveyor doth meaſureout each intercommoners ſeverall, by ſtake or by rod: ſo in the wide and common field of Chriſtians, the Lord commandeth his ſervant *John* to ſurvey and apportion out his Church and partage, which he ſevereth from the reſidue of carnall Goſpellers, and ſuch like outcaſts; in recommending unto us their inward frame and renewed graces, under the appellation and names of *the Temple of God, the Altar,*

and them that adore therein: meaning, that as in the Tabernacle of the congregation, the holy and moſt holy places (wherein ſtood the Table of the Shew bread, Candleſtick, Altar of incenſe, Ark, propitiatory and oracle of god, over-covered within and without with Angel gold, into which places none but the prieſts might enter & adore) were ſeparated by a vail from the outer Court, where the brazen altar was erected for all the houſe of Iſrael to enter and ſacrifice, & which therefore was call'd the Court of the people: ſo in the common field and Vniverſitie of Chriſtians, they onely are the Church and heritage of God, which are ſanctified in heart, and holy in life and converſation, and ſeparated (by the vail of regeneration, that is to ſay, by the tears of true repentance, and the aſſurance of pardon, and reconciliation unto God in Chriſt Ieſus, ingraven in the tables of their hearts by the finger of the Spirit) from all carnal profeſſors and nominal Chriſtians, in whom is but an outward face and proteſtation of the name of Chriſt onely.

VERS. 2.

But the baſe Court which is without the Temple, caſt out, and meaſure not, for it is given to the Gentiles: and the holy City ſhall they tread under foot two and forty months.

BUt as for thoſe Common Catholique Chriſtians, here reſembled to the *baſe Court which is without the Temple*, becauſe they are but overcaſt onely with a profeſſion of my name, which heare my word, & participate my Sacraments, and yet are ſeparated by an unregenerate heart, as by a vail, from thoſe Altars and prieſts, in whom my name is honoured, *caſt forth*, ſaith the Lord, *and meaſure not*; for howſoever ſuch unleavened

vened companions ſeem to boaſt in the name of my Church, and in the proteſtation of a Chriſtian calling, yet they are ſo farre from belonging to my peculiar, ſaith the Lord, as that I have given them up in reckoning with the reprobate of the Gentiles, and they ſhall juſtifie mine account and rejection of them, by their like uncircumciſed carriage and heatheniſh converſation: for they ſhall no leſſe defile my holy Citie, that is to ſay, they ſhall no leſſe hate, accuſe, perſecute, and keep under water the true and ſanctified Chriſtian, then do the heathen and uncircumciſed, as by over-long experience is wel known to the Church of God, which hath been, is, and ſhall be (till her captivitie be returned) oppoſed for melancholy, mad, new, factious, ſchiſmaticall, hereticall, by Chriſtian Catholiques, politicians, Atheiſts, carnall Goſpellers, and ſuch heatheniſh proteſtors like to theis.

And that the Church of God may not look for other or better entertainment at theſe her intercommoners hands, ſhe is here (by the predeterminate counſell of God) to be troden like a way, by theſe Gentiles and heatheniſh Chriſtians, 42 moneths, meaning moneths of yeers, to every moneth accounting (by propheticall ſuppoſition) thirtie yeers, as in the verſe following ſhall be further manifeſted; confounding therein the Remiſaries of Rome, who ſweat to perſwade that they are but moneths of days, thereby to turne the worlds eye from the great Antichriſt that now is, to a pettie Antichriſt which ſhall never come.

VERS. 3.

And I will give to my two witneſſes, and they ſhall propheſie a thouſand two hundred and ſixty days cloathed in ſackcloth.

DUring which time of the Churches diſgrace and

deſolation, for the greater comfort of her Children, and judgement of her adverſaries, I will, ſaith the Lord; I, by a wonderfull outſtretched providence, will preſerve unto the world the light and power of my two Teſtaments, to guide their knowledge and converſation into the wayes of peace. Whereby the Lord manifeſtly reproveth the groſſe and vaine expectation of thoſe, that tranſlate his meaning in this place to the coming of *Henoch* and *Elias*: whereas of *Henochs* return, either in fleſh or in ſpirit, there is no ſyllable of promiſe in all the Scriptures, and as touching the ſpirituall returne of *Elias* promiſed, is already performed as the Lord himſelfe proveth.

Mal 4.5. *Mat.* 11.14.

Now touching the time of their keeping watch while the world ſleepeth, the Lord voweth it ſhall be 42. moneths before mentioned; which being diſſolved into dayes, after the Kalender of the Hebrews (whoſe year did drive thirty dayes to every moneth, and twelve moneths to every year) amount to the juſt number of 1260. days here ſpecified: which computation of the years is obſerved throughout the whole Bible, *Daniel* onely excepted, who counteth after the uſe and ſtile of the Chaldeans, in whoſe tongue, and amongſt whom he wrote; and conſequently the moneths being Propherically that is to ſay, moneths of years, to each accounting thirty years, the reigne of Antichriſt muſt needs endure 1260 years. Which manner of reckoning years by dayes, though it ſeem ſtrange, is uſuall notwithſtanding with the Prophets of God, and therefore is called Propheticall, as *Ezekiel* a day for a yeare, and *Daniels* ſeventie weeks are weeks of years, every week containing ſeven years, as throughout this Propheſie. Alſo the moneths are moneths of years, to every moneth accounting thirty years. From whence we conclude, Antichriſts three years and a halfe, both here

Ezek 4.6. *Dan.* 9.24.

here and in *Daniel*, deciphered by a time, times, and halfe a time, to be years of years, every year containing 12. moneths of years, which amount to 360. years, and multiplied by three and a halfe, do in the totall amount to 1260. years.

And to the end the world may take better notice of theſe his two teſtifiers and preſervers of truth, the Lord commendeth the knowledge of the parties, by the deſcription of their Garments, in ſaying, they are *cloathed in ſackcloath*; thereby not onely diſſevering their teſtimonies from all the ſoft and courtly commentaries of fleſh and blood, which for the moſt are raiſed with infected matter, and veſted with affected ſtile; but alſo teaching us that no man can retaine to the Lord, before whom they miniſter, unleſſe he ſerve in the ſame livery that they doe, and can turne over the leaves of his life and pilgrimage in faſting and ſackcloth, and true repentance, as theſe his ſervants the Prophets and Saints have done.

VERS. 4.

Theſe are the two Olive branches, and the two Candleſticks which ſtand in the preſence of the Lord of the Earth.

AND theſe my two Teſtaments are thoſe two Olive Trees (ſaith the Lord) deſcribed by my Prophet *Zachary*, which ſtand and fructifie before the Ruler of the earth for ever and ever. For their leaſe, that is to ſay, their word and judgements ſhal neither wither nor fade, though heaven and earth ſhould periſh and melt away. And they are alſo two Candleſticks, which carry in them the light of my truth, and power of my Spirit, the great Moderator of heaven and earth.

VERS.

VERS. 5.

And if any man will hurt them, fire ſhall come forth of their mouth, and devoure their enemies; and if any man will hurt them, ſo muſt he be ſlaine.

AND if any man ſhall wreſt their word from the aime and intention of their meaning (ſaith the Lord) or turne their Propheſie out of the way, by perverting or clipping the honour or purpoſe of their word, the fire of my wrath denounced by the the mouth of theſe my two Teſtaments (for though they be two, yet they have but one mouth) ſhall ſurely judge and execute thoſe lovers and makers of lies: and for the more aſſurance of this ſentence againſt them, the Lord doth iterate the curſe and vengeance of his heavy diſpleaſure, ſaying, *And if any man will hurt them, ſo muſt he be ſlaine*; meaning (I ſay) by hurting, all manner diminiſhing of the words of their teſtmonie by falſ, blaſphemous, and lying expoſitions, as ſome have done.

VERS. 6.

Theſe have power to ſhut heaven, that it raine not in the dayes of their Propheſie, and they have power over the waters, to turne them into blood, and to ſmite the earth with all manner of plagues, ſo often as they will.

FOr the Lord hath touched the mouth of theſe his two Prophets, as he did the mouth of *Jerem*, & the reſt of his ſervants, of whom he ſaith, *Behold this day have I ſet thee over Nations and Kingdoms, to pluck up, root out, deſtroy and throw down, build and plant* And in another place, *Therefore have I cut them downe by my Prophets, and ſlaine them by the words of my mouth.* Such priviledges the Lord hath given to theſe his two Teſtaments, that if they once ſhut the heavens that it raine not in the dayes of their Propheſy; that

that is to ſay, if they denounce a famine of the bread of life, to wit, the word and knowledge of God; or pronounce a ſword to come upon a Nation, Kingdome, or People, which the Lord here ſignifieth by turning waters into blood; or if it pleaſeth them to Propheſie (which the Lord here calleth to ſtrike) of any Peſtilence, Earth-quake, or other judgement to come, ſuch power is given them, that if they ſay the word, it is done, as it is written, *Heaven and earth ſhall periſh, but the words of their Propheſie ſhall not paſſe till all be fulllfiled.*

VERS. 7.

And when they ſhall have finiſhed their teſtimony, the beaſt which aſcendeth from the depth, ſhall wage battell againſt them, and kill them.

AND when his ſervants the Prophets and Apoſtles ſhall have fulfilled their courſe, and be tranſlated from the land of their labours, to the land of reſt, leaving to the world the inheritance (as it were) of their miniſtry ſealed up in *the two Teſtaments of God*, to preſerve the feare of his Name, and the knowledge of his pleaſure among the Sons of men, which the holy Ghoſt calleth *finiſhing their teſtimony*; Antichriſt the Beaſt, whoſe proper place, whence he is, and whither he muſt, is here deſcribed by the name of the depth, ſhall not onely hurt and wound them by ſlanderous and lying Expoſitions, as his Clerks and Aſſects doe, but ſhall ſet his feet upon their Necks, and tread downe their divine authority by the advancing of his curſed keyes, and the beauty of his whoriſh Church above them, which the Spirit calleth *waging battell*, inhibiting them to Propheſie, or teach the words of their teſtimony vulgarly. And not onely putting them to ſilence, but alſo reproving, condemning them for corrupters, ſeducers,

and

and ſowers of hereſies among the people; which preſumptuous blaſphemy and murder, the Spirit diſcovereth in ſaying that he ſhall overcome them and kill them.

VERS. 8.

And their carkaſſes ſhall remaine in the ſtreet of the great City, which is ſpiritually called Sodome and Egypt, where their Lord alſo was crucified.

AND the letter or text of their teſtimony, which the Spirit calleth their corps or carkaſſes, ſhall remaine in their Houſes, Cels, Temples, hang at their girdles through all the Cities and Kingdomes where the Beaſt and his Church is adored; which in regard of their number be here named *the great City*, ſo in reſpect of their execrable worſhip and adulterous ſervice, contrary to God and his holy City, they are here called alſo *ſpiritually Sodome*; meaning, that as Sodome her Siſter did forſake the lawfull uſe and preſcription of nature, and wrought filthineſſe againſt nature; ſo theſe loathing truth, and loving lies, ſhould erect ſtrange oblations and propitiations, as contrary to the offerings and ſatisfactions of the Saints, as was the ſin of *Sodome* oppoſite to nature.

And the Spirit further calleth them by the name of *Egypt*, for that in blindneſſe and hardneſſe of heart they every way match the preſumptuous and indurate Egyptians, ſtill purſuing and perſecuting the truth, as *Pharaoh* did Iſrael, till the God of Iſrael deſtroy them by the Spirit of his mouth, as he did *Pharaoh* and his hoaſt by water.

And in further deteſtation of the cruell murther and immanitie of this Beaſt and his adherents, the holy Ghoſt layeth the blood of the Prince of the Covenant to their charge alſo, as cunningly as they think

think to convey his murther, and poſt it over to Jeruſalem. For as the Lord doth lay the blood of his ſervant *Abel* to the charge of the Scribes and Phariſees of his own time, although he were ſlaine long before thoſe Phariſees were borne, or Jeruſalem builded, becauſe they were the very image and lively imitation of his brother that murthered him: ſo the holy Ghoſt doth here lay the innocent blood of the Lord of glory to the Charge of this Crucifier, and his Citizens, becauſe they are the Children and Generation of that high Prieſt, and thoſe murtherers which cryed, *Away with him, crucifie him, crucifie him.* And that we ſhould not marvell thereat, the holy Ghoſt in another place goeth further, and ſaith, *In her ſhall be found the blood of the Apoſtles and Prophets alſo, and all that ever for the teſtimonie of the truth were ſlaine on earth.*

VERS. 9.

And there ſhall of the tribes, and people, and Gentiles, ſee their dead bodies three dayes and a halfe, and ſhall not ſuffer their corps to be laid in monuments.

AND all Nations and Kingdoms where the Beaſt is worſhipped (whom the holy Ghoſt for their prophanation in life and Religion, calleth Gentiles) ſhall have, handle, and gaze upon the letter and corps of his two witneſſes three days and a halfe, that is to ſay, the time, times, and halfe a time, wherein the Beaſt ſhall Reigne and perſecute, even three propheticall yeares and a halfe, accounting (as in *Ezekiel*) all dayes for years. Neither ſhall they ſuffer the word of their Prophefie to be read, opened, underſtood, and laid up in the hearts of the people, the true and naturall monuments and ſepulchers, wherein the teſtimonie of their words ought to be interred.

VERS.

VERS. 10.

And the inhabitants of the earth ſhall be glad over them, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwell upon the earth.

AND all the worſhippers of the Beaſt, here noted, for their number, by the inhabitants of the earth, ſhall clap their hands over their owne inventions, and rejoyce in the death of the truth, and make merry with Bonefires, Vigils, Feſtivals, Proceſſions; and in token of joy, they ſhall ſend (as the Spirit ſaith) gifts one to another. Kings, and Princes, and people ſhall preſent and endow the Beaſt and his Church with donations, immunities, poſſeſſions, gold and ſilver offerings, &c. and the Beaſt (on the other ſide) ſhall requite their kindneſſe with titles, bels, pardons, buls, and ſuch like: and the Spirit yeildeth a reaſon of this their wicked and ungodly comfort, becauſe they had put out the eyes of his two Prophets, that their whoredomes and prophanations might not be reproved; then which, nothing can be greater torment to the wicked, nor more unſavoury to them that periſh.

VERS. 11.

And after three dayes and a halfe, the Spirit of life from God entred into them, and they ſtood upon their feet, and great feare fell upon all that ſaw them.

AND foraſmuch as in the death and extermination of Antichriſt by way of dependencie, conſiſteth the life and reſurrection (as it were) of the Scriptures; the Spirit foreſheweth, that after the reigne and perſecution of the Beaſt, which here (as in the ninth verſe) is determined by three dayes and a halfe, God will raiſe up faithfull and prudent Prieſts, Shepheards of underſtanding hearts, who ſhal rightly divide the words and teſtimonies of his two witneſ-

ſes,

ſes, which the holy Ghoſt ſignifieth,' in ſaying that the Spirit of life from God entred into them: for as the letter & text of the Scripture is the corps thereof, ſo their true intent and meaning is the Spirit and life of them; and by the faithfull miniſtry of ſuch as the Lord ſhall raiſe in and about that time, and for that purpoſe, the teſtimony of his two Prophets ſhall be reſtored to their ſtrength, and (as it were) to their walking againe, which the Spirit ſignifieth in ſaying, *They ſtood upon their feet*, as well to the terror and aſtoniſhment of all lying and ſtupidious expoſitors, as to the fear and admiration of the children and juſtifiers of wiſdome, as the holy Ghoſt concludeth, ſaying, *And great feare fell upon all that ſaw them.*

VERS. 12.

And I heard a loud voice from heaven, ſaying, Come up hither: and they went up into heaven in a cloud, and their enemies ſaw them.

AND the reſtauration of the true meaning of the Scriptures, which their enemies ſo long kept under, by all unjuſt and cunning ſhifts, ſhall be more famouſly knowne and publiſhed, then that they may any longer hinder or ſtop the glorious courſe of their wonderfull inſtauration, which the Spirit intendeth in ſaying, that *I heard a voice from heaven, ſaying, Come up hither*; meaning that it ſhould be more poſſible for their enemies to ſtay *Elias* Chariot from aſcending, or pull the wind back from purſuing his point, then to reſiſt the wiſdome of the ſame, the which ſhall vindicate the abuſe of the Scriptures, and by the power of their miniſtry (as in the ſtrength of a cloud) ſhall hold them up, and reſtore them to their ſpirituall and heavenly meaning againe: and the Beaſt with all his Sorcerers and lyers, which have been their long and ancient enemies, ſhall ſee the glory of their regeneration, and wonder, and die.

VERS.

VERS. 13.

And in that houre there was made a great earth-quake, and the tenth part of the City fell, and there were ſlaine in the earth-quake names of men ſeven thouſand, and the reſt were caſt into a feare, and gave glory to the God of heaven.

AND at ſuch time as it pleaſed God to begin his work of inſtauration, and to cauſe the day-ſpring of his Goſpel to ſhine out of the night of Antichriſts darkneſſe; the abominable and deſolate profanation of the Beaſt, which had ſo long time over-caſt the earth, was in ſuch ſort diſcovered, that the very root of his throne and uſurped authoritie was dangerouſly ſhaken, which the holy Ghoſt cloſely ſolderh up, in ſaying, *There was made a great earth-quake.* And further ſore ſheweth, that out of this concuſſion there ſhould ariſe ſo great defection, that the tenth part of his worſhippers ſhould revolt from him, and that this revolt and defection muſt coſt the lives of many thouſand men, which the Spirit uttereth in a manner of ſpeech ſtrange to us, but uſual with the Scriptures, calling men names of men, as Chap. 3. 4. and meaning by *ſeven thouſand* many thouſand, uſing the determinate number of ſeven indefinitly, and for a number indeterminate, as it is alſo in Scripture often. Which broils and bloodſhed concerning the inſtitution of religion, are ſo ſufficiently reported in the Commentaries of Bohemia and Germanie, and in the troubles of France and Flanders, and other Nations, as if it were purpoſely regiſtred in prooſe of this propheſie.

Laſtly, the Spirit concluding, foretelleth that many kingdoms in this deſection, ſhould quite forſake the Beaſt, and haſte them out of Babylon home again to build the walls of Ieruſalem, and to reſtore the morning and the evening Sacrifice of praiſe and thankſgiving

thankſgiving, as in the former time, and in the dayes of old, in ſaying, *And the reſt were caſt into a feare, and gave glory to the God of heaven.*

VERS. 14.

The ſecond Woe is gone, and behold the third Woe will come quickly.

THe firſt woe was the blaſphemy of Arianiſme, which the holy Ghoſt in the ninth Chapter moſt aptly reſembleth unto a ſmoake aſcending from the depth, ſaying, *That the Sun was darkned, and the aire with the ſmoake of the pit*; meaning by the *Sunne*, the Son of God; and by the *aire*, the word of his truth, by whoſe onely meane and interpoſition, the object of his Deitie was truly diſcerned: and in regard of this firſt woe which was kindled by *Arius*, wherewith the inhabitants of the earth (as the Spirit foretold us) ſhould be tormented five moneths, meaning moneths of yeares, which by Prophetical account amounteth to one hundred and fifty years, which was the time of the *Arian* perſecution, as in the Eccleſiaſtical Hiſtories more plainly appeareth, The holy Ghoſt, I ſay, in regard of this firſt woe, calleth the tragicall reigne of Antichriſt the ſecond woe, whoſe long time of tyranny within this Chapter, in a generall manner is declared, and in the 13. Chapter following, more particularly and exactly diſcovered, though at the writing of this Propheſie, it had his being onely in the foreknowledge of God, and was not yet begun to be acted, much leſſe fully ended: yet in reſpect it is here in a generall manner fully revealed, the Lord (to whom all things paſt and to come are preſent) ſaith, *The ſecond woe is gone*, upon determination whereof the third woe muſt enſue; which, for it ſurpaſſeth both the former in terror and greatneſſe, the holy Ghoſt bringeth it in with a word of audience, *Behold the*

third woe will come, meaning the great and terrible day of the Lord, fore-denounced by his ſervants the Prophets, in the which all Nations ſhall ſtand as Priſoners before him, and receive every one according to the wayes wherein their heart hath walked.

And becauſe the day of the Lords comming in glory, and conſummation of the world ſhall not long tarry after the determination and conſumption of Antichriſt (as in the laſt verſe of the thirteenth Chapter following, ſhall be more fully declared) the holy Ghoſt addeth the word *quickly*, as a preciſe note of his ſpeedy comming, which our Lord alſo in another place confirmeth by a like word *immediatly*, ſaying, *And immediatly after the tribulation of thoſe dayes*, (ſpeaking of the tyrannous reigne of the ſelfe ſame Antichriſt) *they ſhall ſee the Son of man comming in the clouds of the aire.* Mat. 24.

VERS. 15.

And the ſeventh Angell ſounded with a Trumpet, and there were made loud voices in heaven, ſaying, The Kingdomes of this world are made our Lords and his Chriſts, and he ſhall reigne for ever and ever. Amen.

TH'underſtanding of this verſe dependeth upon the 8. Chapter, where it is ſaid, *And when he had opened the ſeventh Seale, there was made ſilence in heaven, &c. And I ſaw ſeven Angells ſtand in the ſight of God, and there were given them ſeven Trumpets, &c.* Where the holy Ghoſt meaneth by the *Lamb*, the Son of God, and by opening the ſeaventh Seale, a more particular diſcovery of all ſuch things as concerne the eſtate of his Church from his aſcenſion to his comming in Majeſty, divided into ſeven acts, declared by ſeven Trumpets, ſounded by ſeven Angels, of which acts the ſixth was the pageant of the deſolation of Antichriſt; the ſeventh and laſt is the comming of the

the Lord in the clouds of Heaven, and conſummation of the world, uttered in theſe words, *And the ſeventh Angel ſounded with a Trumpet, and with a loud voice proclaimed, the Kingdomes of this world,* ſo long time uſurped by Monarchs and Antichriſts, which by right of Lordſhip and Inheritance, did evermore belong to the God of Heaven, and Prince of the Covenant, ſhall now at length be reſtored to the right Lord and lawfull owner, and of his reigne, dominion and glory, there ſhall be no end, as the Spirit concludeth, ſaying, *And he ſhall reigne for ever and ever. Amen.*

VERS. 16.

And the four and twenty Elders which ſat on their ſeats in the ſight of God, fell on their faces, and adoring God, ſaid, We thanke thee Lord God Omnipotent, which art, which waſt, and which ſhalt come, becauſe thou haſt received thy great power and brighneſſe.

BY the *foure and twenty Elders* is meant the teſtimony of *Moſes* and the Prophets, who for that they ſpake by the ſeven-fold Spirit of Majeſty which burneth night and day about the Throne of God, are here ſaid to ſit on their ſeats in the ſight of God. And for that their judgements denounced from time to time againſt Antichriſt and his Worſhippers, are now juſtified upon them, and the everlaſting Kingdome of the Lord their God (who hath ſtretched his wings from Sea to Sea, and from the river to the end of lands) is now ſet up for evermore; therefore the Spirit ſaith, that they fell on their faces, and adoring the juſtification of God, brake forth in praiſes and thankſgiving, ſaying, *We thank thee Lord God Omnipotent, &c.*

VERS. 17.

And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged, and to render reward

to thy Servants the Prophets, and Saints, and to them that feare thy Name, little and great, and to destroy them that have corrupted the earth.

AND all Kingdomes, Nations and people which have evill intreated Jerusalem, and made a sport of the shame and affliction of *Jacob*, shall now reap the fruit of their savage and heathenish lives, and (maugre their fury) shall endure the wrath and judgement of him, who with justice judgeth and fighteth, as the Spirit affirmeth, saying, *And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged.* And the Spirit further testifieth, that the Lord (for whose glory that day was made) shall render to every one their due hire or wages, (for so the Originall importeth, commonly interpreted *reward*) first to his Saints and servants, and all that overcome, their hire and wages, which by promise, and for his owne Name sake, is due unto them: Next, to all execrable Atheists, blasphemous Catholicks, incredulous Heathen, liers, Hereticks, carnall Gospellers, and all other brazen and unregenerate Christians, the hire and wages which to their works and deeds, and merits is due, as the Spirit concludeth, saying, *And to render reward unto thy servants the Prophets and Saints, and to them that feare thy name, little and great, and to destroy them that have corrupted the earth.*

But concerning this seventh age, wherein the Lord shall come in Majesty to judge the quick and the dead, the Holy Ghost deferreth yet a while to speake more particularly thereof, and resumeth more exactly to intreate of the terme and persecution of Antichrist, and his accomplices, against the Church and Spouse of Christ, that so the glory of his justice in their just refutation and judgement, may bee more bright and manifest.

CHAP.

CHAP. XII.

1. *A confirmation of the Prophecy following.*
2. *The deſcription of the Church, and of her Primitive fruit.*
4. *The Churches firſt perſecution raiſed by Ethnick Rome, by whoſe immanity it came to paſſe, that her beauty was no more ſeen in her viſible and eminent graces, but lived here and there diſperſed and ſcattered over the face of the Earth.*
8. *The great battell betweene Chriſtianiſme and Paganiſme, Chriſt and his Truth overcommeth Jupiter and his profanation.*
18. *The Emperour removeth his Throne, pretending to ſtop the floar of th' Enemy but intending to root out the diſperſed remnant of the Church.*

VERS. 1.

And the Temple of God was opened in heaven, and the Ark of his Covenant was ſeen in his Temple, and there was made lightnings, voices, thunders, earth-quakes, and great haile.

THE Apoſtle having drawne in the former part of this Propheſie a ſlight draught (as it were) and deſignment of Antichriſt, doth now in the Prophecy following reviſit and perfect the diſcovery of the Beaſt, and hang him up to the view and diſcerning of heaven and earth. And to the end that this his worke of manifeſtation may carry in it faire and uncontrollable credit, the Apoſtle in this Verſe aſſureth

reth us, that he revealeth no other word concerning the Church and her preſſures here on earth, during the perſonall abſence of her Lord, then that which he heard at the Councell-table of God, which he delivereth in a manner of ſpeech uſuall with the Prophets, *And the Temple of God was opened in Heaven, and the Ark of his Covenant was ſeen in the Temple*, alluding to the Temple of Jeruſalem, and ſignifying thereunder that the words of this Revelation are no leſſe ſooth and true, then if he had received them from the Oracle of God, which ſpake from over the Ark of his Teſtament, within the Temple of Jeruſalem, whoſe words and anſwers, for their divinity, Majeſty, power and glory, are here, as elſewhere, figured by voyces proper to God, and not to man, as *lightning, thunders, earth-quakes, and haile.*

VERS. 2.

And a great ſigne appeared in Heaven, a woman cloathed with the Sunne, and the Moone under her feet, and on her head a Crowne of twelve Starres.

BUt before the Spirit takes in hand to diſcover the perſecutors of the Church, it pleaſeth him firſt to deſcribe the Church it ſelfe, that ſo the barbarous immanitie of her enemies may be more apparent and juſtly abhorred, being uſed againſt a creature of ſuch virginall, innocent and patient modeſtie, who for her rare and admirable beauty is here called *a great ſigne*, or heavenly apparition, ſymbolizing her fearfull, modeſt, ſober and matron-like behaviour, with th'appellation and quality of a woman; for ſo ſhe is in holy Scriptures often called, *The faireſt woman, the Kings daughter, daughter of Sion, daughter of Jeruſalem, the Spouſe of Chriſt, Mother of the juſt, &c.* And to the end ſhe may the better be diſcerned of us, the Apoſtle deſcribeth her garments and wearing, ſaying, ſhe was *cloathed with the Sunne*, meaning that ſhe had

put

put on the Lord Jeſus, Sunne of juſtice, that is to ſay, her Soule was veſted with an aſſurance of the mercy and love of God in Chriſt Jeſus her Lord; which juſtice or juſtification of the Spouſe and her children, is called in holy Scripture by way of Metaphor, *the white ſtone*, and *the wedding Garment*. For as a Stoale or Garment covereth the ſhame and nakedneſſe of our vile bodies: ſo the mercy and love of God, inſured us in Chriſt Jeſus our Lord, hideth the ſhame and nakedneſſe of our ſinfull ſouls. And to prove that her Garment was truly woven of the two divine threads, to wit, the aſſurance of mercy, and the aſſurance of love in Chriſt Jeſus her Lord; the Spirit giveth in for evidence, the fruits of this her lively and juſtificall faith, cloſely hiding her newneſſe of life, her hatred of ſin, and her love of God, as under a vaile, in theſe words, *And the Moone under her feete*; ſignifying thereby, that ſhe had now quite forſaken and forgotten her fathers houſe, that is, had ſlaine her naturall, ſinfull, and wonted affections, and was revived, and renewed in mind, and with her Lord was now riſen, and aſcended up, as he into the heaven of heavens, ſo ſhe to a new cuſtome and carriage of life, far above and higher then the Moone: for all her ſtudy and hearts delight was now in heaven, where her hope, her love, her life, and her deareſt Lord liveth and reigneth, God, to be praiſed for ever and ever, Amen.

Laſt of all, the Spirit ſetteth forth her head-attire, whereby her honour and eſtate was beſt knowne, and wherein ſhe moſt delighted, ſaying, that ſhe wore on her head a Crowne, made of a mettall much finer then gold, for it was made of the doctrine of the 12. Apoſtles, who for that they are the Lords lights, and lanterns to guide the feet of ſinners when ſin hath benighted them, are here cal'd by the names of Stars, *And on her head a crowne of twelve Starres.*

VERS. 3.

And being great with child, she cryed, travelling and labouring to be delivered.

AND by the words which her eares received, her heart conceived, and she was great with feare and godly sorrow, travelling under the burden of her sins, and restlesse desire to be reconciled to God: which anguish and paines of her sorrowfull heart and broken spirit, the Apostle most excellently compareth to the sorrows of a woman in travell. In which her spirituall labour and paine, she could by no means be relieved or eased, untill her Lord were fashioned in her, that is, untill her heart were sanctified by faith: for no Treacle could heal her miserable wounded soul, but the assurance of mercy onely; nor any water could quench the burning flames of her restles desire, but the love of God onely, insured her in Christ Jesus her Lord, and written in the fleshly tables of her heart, by the finger of God, according to his promise, his first and last and everlasting covenant

VERS. 4.

And another signe appeared in heaven, for lo a great red Dragon having seven heads and ten hornes, and on his heads seven diadems.

AS night doth follow day, and the shadow the body; so must the Crosse follow Christ, and affliction his Church; whose Sunne could no sooner shine, but the envious man raised up a mighty storme of persecution to cloud the brightnesse of her beautifull beams; which for the extraordinary furie thereof, the Apostle calleth *a wonder* or *signe*, meaning the Churches first and primitive persecution raised by *Ethnik Rome*, who for his power, immanitie, and malice to the Church of God, is here called *a great red Dragon*; and both for that his Throne and City was seated on seven hills; as also for that he was in all im-

impietie, pride and prophanation, the totall ſum and epitome (as it were) of all the ſeaven Monarchies, unto whom (from the beginning of time, to the end thereof) was given and granted the charter and commiſſion of blaſpheming God, and corrupting his world (as in the 13. Chapter following is more particularly diſcovered) the Apoſtle addeth, *Having ſeven heads.*

And in regard his power did beat downe the power of all Nations, and made ſpoile and purchaſe of all Kings and Kingdomes on earth, the Spirit ſaith, he had *ten hornes:* for the hornes ſignifie Kings and Kingdomes, and the number of *ten* include all, be they never ſo many, as all numbers are made of ten, and their reduplication, be they never ſo infinite.

And becauſe he came to advance his head ſo high, by the power of his ſword, his Leaders and legions, the Spirit crowneth his heads with magnificence and diadems, ſaying, *And on his heads ſeven diadems.*

VERS. 5.

And his taile drew the third part of the Starres of heaven, and caſt them to the earth. And the Dragon ſtood before the woman which was ready to be delivered; that when ſhe had brought forth, he might devoure her Son.

THe head of this great red Dragon, was his Regall firſt eſtate, governed by *Romulus* and ſix other ſucceſſive King coats, which *Seneca* calleth his infancy or nonage, wherein he lived, ſwathed and nouriſhed in blood 244. years, as his owne Hiſtorian reporteth.

The body of this great red Dragon was his Conſuls ſecond eſtate, which *Seneca* calleth his full age, part Ariſtocraticall, part Democraticall, and was therefore ſtiled, *Senatus populuſque Romanus:* from whence partly by reaſon of his over-weight and fulſome abundance, as one of his owne noteth, *Romanis laxitas mundi & rerum amplitudo damno fuit;* and partly for want

want of enemies abroad to wreak their proud and kingly humours on, he fell into th'inteſtine evill of civill wars at home, which did caſt him into his minority and wardſhip againe.

And this his laſt eſtate of regiment imperiall, the holy Ghoſt here calleth *his taile*, which conſiſteth of a rout of Monarchs, ſeventie Keyſars long, who for that they ſo furiouſly perſecuted and havocked the blood of the chiefeſt Saints and ſervants of God, the Spirit ſaith that with his curſed *taile he drew the third part of the Starres of heaven, and caſt them to the earth.*

And not contented with the ſlaughter of his faireſt lights and ſtars of his Church, proceeded to deſolate the whole hoaſt of heaven, even all the ſeed of the Spouſe, named before the Churches child, and here *her Son*, meaning thoſe in whom, by the miniſtry of his faireſt ſtars (his Servants the Apoſtles) Chriſt was now formed, and of whom the Church was now ready to be delivered; for ſo much the Apoſtle unfoldeth in theſe words, *And the Dragon ſtood before the woman which was ready to be delivered, that when ſhee ſhould bring forth, he might devoure her ſon.*

VERS 6.

But ſhe brought forth a man-child, who was to governe all Nations with an iron rod: and her Son was taken up to God, and to his Throne.

BUt notwithſtanding all their fury, the Church brought forth her firſt fruit, which for their faith, charity, labour and patience, the ſpirit nameth *a Man-child*: and becauſe they followed the Lord in the Regeneration, and overcame by keeping his words and works unto the end, they received the ſelfe-ſame honour, which to their Lord alone and in chief belongeth, namely, that they ſhall *judge the Tribes of Iſrael, and have dominion over the Nations, and ſhall rule them with a rod of iron, and break their glory like a potters veſſel.*

as

as the Lord hath promiſed, *Mat.* 19. & *Apoc.* 2.

And in remembrance of the tender care and providence of God over the ſeed and firſt fruit of his Church, the Spirit concludeth, that when they had ended their courſe, *they were taken up to God, and to his Throne,* far from the reach and rage of their enemies.

VERS. 7.

And the woman Fled into the wilderneſſe, where ſhe had a place prepared of God, that there they might feed her a thouſand two hundred and ſixty dayes.

BUt the Church of God, here named *the woman,* mother of this faire and primitive fruit, being no longer able to weather out her ſtormes, was enforced to hide her beauty, and to retire her ſelfe into the ſecret chambers of Gods providence and her owne conſcience, and to take up her lodging in the deſart; not that her light was utterly extinguiſhed, as her enemies reproach her: for although ſhe were diſperſed, diſtreſſed, and enforced to hide her extraordinary and eminent graces; yet the beauty of her true repentance and of her lively faith, ſeconded with a charitable life and patient expectation of better things to come, ſtill ſhined as a Candle in a darke place; and like a ſhip preſerved in a tempeſt, ſhe remained ſtill the ſame, of whom the world was not worthy; never wanting the loving protection of her deareſt Lord, who in all her troubles was mindfull of her, as of *Elias* his ſervant, or Iſrael his firſt-borne; carefull to provide her both of honourable harbour and princely diet. Her reſting place was reſtleſſe, ſtrewed and ſcattered far and neare over the face of the earth; for ſuch a lodging did beſt beſeeme her broken and reſtleſſe heart, which ſojourned in earth, but dwelt in heaven, and did alſo beſt defend her perſon from the furious inquiſitions of her enemies.

Neither was her Lord leſſe loving and provident con-

concerning her food, for he preſerved for her diet the two witneſſes of his eternal Covenant, that from their breaſt ſhe might ſuck the pure and wholſome milke of grace and life, that ſo ſhe might be both nobly harboured, and princely fed during the tedious and odious Reigne of the great Whore the Church of Rome, who during her exile ſhould uſurp her Chair, and under the vizard of her name ſhould perſecute her name and generation, *a thouſand two hundred and ſixty years*, here (as before) myſtically deciphered under *a thouſand two hundred and ſixty dayes.*

VERS. 8.

And there was waged a battell in heaven, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels.

AND at the ſame time that the Temple of God was opened in heaven, the Apoſtle alſo foreſaw that great and bloody contention, then which (ſince the dayes of heaven) was never waged greater; great in regard of the Armies, and great in reſpect of the cauſe.

The Armies great, as well for the greatneſſe of the Generals, as for the valour and number of their Forces.

The Generall on the one ſide, was the power of God, ſciphered by *Michael* the Prince of the Covenant, who ſtood for the children and people of the Higheſt. The Generall on the other ſide, was the power of Satan, figured by *Ethnick Rome*, here (as before) called *the Dragon.*

In their Forces are to be conſidered the Leaders and the Souldiers. The Leaders and Captaines on the part of *Michael* were *Divus Petrus*, *Divus Paulus*, *Divus Johannes*, and the reſt of that divine and Noble order of Saints. And on the Dragons part were Leaders and Chieftains, *Divus Tiberius*, *Divus Caligula*, *Divus*

Divus Claudius, *Divus Nero*, and the reſt of that moſt filthy and execrable traine.

So great was the multitude and number of Souldiers, that none of what degree, ſex, age, or condition ſoever, but muſt be preſt for the one ſide or for the other; the valour and vertue of the Souldiers exceeded all praiſe; few ſubdued many, the weake overcame the ſtong, a handfull of Chriſtians a world of infidels.

The cauſe was great, and higher then the heavens; whether God or Belial, Chriſt or Jupiter. Chriſtianiſme or Paganiſme were more venerable for antiquitie, majeſt call for amplitude, more conſtant for continuance, and in all other reſpects of wiſdome, honour and Majeſtie more worthy to be imbraced and adored of the ſons of men; which was for life contended by the Dragon, his Angels and Affects, and was for life withſtood and diſapproved by *Michael* and his Angels, and their followers. The iſſue of this contention followeth.

VERS. 9.

But they prevailed not, neither was their place found any more in Heaven.

AS the battel was great, ſo was the victory glorious: for though the Dragon with his ſapient Senates, his prophane Angels, and his uncleane abbettors, intended all their forces, moving (as it is in proverb) heaven and earth to make room for the abomination of *Jupiter*, and to keep under water the everlaſting Lord and Prince of the Covenant; as among the many Monuments of time is ſufficiently proved and maintained by *Oroſius*, and by him, to whom he wrote, in his book *de Civitate Dei*; yet the Spirit foreſeeing the Dragons folly, and how in vaine he kickt againſt the ſpur, in ſcorne of his preſumption ſaith,

But

But he prevailed not; and concluding affirmeth, that the poſſeſſion of Heaven (ſo long time uſurped by inceſtuous murtherers, and execrable curtizans, gods and goddeſſes of their owne forging) muſt be reſigned now to the true Lord and owner of all, who hath taken his place at the right hand of the Father, and hath depoſed for ever from their uſurped titles of deitie, all gods and goddeſſes, phantaſmes made of worms, created and divified by th'inventions, relations, conſecrations, and canonizations of the Dragon, his Taile and ſucceſſors, as the ſpirit diſcovereth in ſaying, *Neither the place of them was found any more in Heaven.*

VERS. 10.

And that great Dragon was throwne downe, the old Serpent, called the Devil and Satanas, which ſeduceth the whole world, and he was caſt into the earth, and his Angels were throwne downe with him.

AND the great and prophane power of the Roman Monarchy, which had ſo long time oppreſſed and corrupted the earth, was now at length detected, and thereupon diſſeized of, and from her uſurped claim of heaven for ever, as the Spirit diſcovereth in ſaying, *And that great Dragon was throwne downe.*

And for that the Devil did corporally dwell (as it were) in her, ſpreading the beams of his wickedneſſe at full, in all idolatry, impietie, and preſumption againſt God, and in all oppreſſion, injuſtice and immanitie towards man; the Spirit crowneth her with the cognoments of her Sire, calling her, for her malice to the truth, a *Serpent*; for her crimination of the Saints, a *devil*; and for hoſtility to God and his Saints, *Satanas*: ſpeaking therein, after the manner of the Lord himſelfe, who calleth his treacherous ſteward *a Divel*, though he were a man, becauſe the fullneſſe of Satan did dwell in him, filling his heart with

with ſuch a perfect hatred of his innocent Lord, and lamentable love of his guilty penie, that he ſold Canaan for Egypt, heaven for hell, and God for ſilver.

And becauſe th' impietie of Governors, is not onely their owne decay by evil doing, but alſo by enforcement and evil example, the ruine of their people; the Spirit layeth the ſeduction of the whole earth to the charge of the Dragon, for ruling it after the level and preſcription of Rome, ſaying, *which ſeduceth the whole world*; and thereupon giveth juſt judgement and ſentence of death againſt him, namely, that as in his beginning he crept out of the earth, and by the ſcale of his wickednelle aſcended ſo high, as to preſume to thruſt his haughty head into heaven, and build his neſt above the ſtars; as did his anteceſſors, *Aſſur*, *Beltaſſar*, *Darius*, *Alexander*, and the reſt of their compeers: ſo by a like power of ſword and cruelty, he ſhall ſhortly returne to his friends againe, and be made even with the earth, from whence his ſtock and firſt eſtate was borrowed; and the power of his Ceſars, counſell of his Senators, ſophiſtry of his Sorcerers (which with ſuch indurate and obſtinate minds, ſtood for th' honour and worſhip of Devils) ſhould be no longer able to uphold the reverence of their *Jupiter Capitolinus*, who was now detected for a Rogue, and by the voices of *Michaels* Angels (as by whips and paſports) was ſent home againe to the place of his birth, namely the earth, from whence his mortall and vile genealogie was taken, and with with him alſo were Ceſars undivified, and (for all their Senates proud relations) were made to take up the grave for their latter end, and ſhame for their fame, and wormes for their heritage, as the Spirit foretelleth, ſaying, *And he was caſt downe unto the earth, and his Angels were throwne downe with him.*

VERS.

VERS. 11.

And I heard a great voice in heaven, saying, Now is made salvation, and force, and Kingdome of our God, and the power of his Christ, because the accuser of our brethren is cast downe, who accused them before the sight of our God day and night.

NEither was this famous victory obtained in a corner, or spoken in the ear, but (as the Spirit reporteth) so valourously gotten, and so audibly proclaimed, that all the world heard the report thereof, witnesse the records of those times, at which the holy Ghost pointeth in these words, *And I heard a loud voice in heaven, saying,* and sounding the victory of Christ and Christianisme against the Dragon and his Angels, his sorcerers, and their prophane and idolatrous paganisme, in these devout and divine notes, *Now is made salvation, and force, and the Kingdome of our God, and the power of his Christ*; and yieldeth a reason of this so pious and triumphant joy, because the folly and fury of the Dragon and his Angels, which so continually accused the Saints and servants of God, for pestilent fellows, movers of sedition, maintainers of sects, polluters of the Temple, teachers of new Gods, enemies to *Cæsar*, word-sowers, babblers, blasphemers, is now upon setting and going downe for ever. Which death and downfall of their spiritual whoredome, the holy Ghost discloseth in saying, *Because the accuser of our brethren is cast forth.*

And for the greater comfort of the Church, and judgement of her enemies, concludeth, that there is a perfect Court-roul kept, as well of the sufferings of the Saints, as of the slanders of their foes, so openly committed in the face of the Court, and before a judge of so clear a sight and eternall memory, as that they shall never be discharged or forgotten, which the Spirit inferreth in saying, *Who accused them before the sight of our God day and night.*

VERS.

VERS. 12.

And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives even unto the death.

LAſt of all, the holy Ghoſt diſcovereth the ſpirituall armour and weapons wherewith the Angels and ſervants of *Michael* obtained this famous victory over the Dragon and his Sectaries, and ſaith, that they were tempered of theſe two divine vertues, faith and patience. For by the ſhield of faith, which the Spirit (by a metonymie) calleth *the blood of the Lamb*, and with the ſword of his two witneſſes, and by the word of their teſtimony, they overthrew all forces and argumenrs drawne from reaſon or reading, which the Spirit obſerveth in theſe words, *And they overcame him by the blood of the Lamb, and by the word of their teſtimony*; and all ſuch arguments as were drawne from the block, as fire, ſword, perſecution, interdiction, and ſuch like, the Children of the Church quenched them with teares, prayers, patience and martyrdome, as their Lord had given them charge, and left them example; which the Spirit uncovereth in ſaying, *And they loved not their lives even unto the death.*

VERS. 13.

Therefore rejoyce O Heavens, and you that dwell in them. Wo to the Earth, and to the Sea, becauſe the Divel is diſcended to you, having great wrath, knowing that he hath but a little time.

AS after victory followeth diviſion of ſpoile, ſo the Spirit ſhuts up this heavenly conqueſt with triumph and joy, inviting thereunto all the Saints and ſervants of God, which have from time to time maintained and defended th'honour of his Name againſt the Dragon, his ſorcerers and ſorceries. And becauſe by their good profeſſion and godly converſation they teſtified the glory of God (as doe the hea-

vens) by their obedient converſions, the Spirit crowneth them with the name of the heavens, ſaying, *Therefore rejoyce O heavens, and you that dwell in them.*

And on the other part, pronounceth *Wo*, firſt to all Nations and Kingdomes acceſſary to theſe ſpirituall whoredomes of the Dragon, whom (according to their earthly mind) he moſt aptly reſembleth to the earth; next, to the Empire it ſelfe, as the *ſceleꝛum caput* and ſtable of iniquity, whom for his fearfull power and unbridled rage, the Spirit moſt elegantly calleth by the name of *the Ocean*, and *the Sea*: and concludeth his *wo* with a reaſon why, becauſe both in one and other, the power of Satan had taken ſuch deep root, that the more the light of the truth did bewray their madneſſe, the more they ſtrove and ſtormed againſt it; and ſo much the rather, becauſe their ſin was now at the higheſt; and that the Kingdome of Chriſt did gather ſo faſt upon them, that of neceſſity a mutation of their fortunes muſt needs follow, with a ſubverſion not onely of their Paganiſme, but alſo of their power Cæſaricall; which the Spirit cloſely foldeth up in theſe words, *Knowing that he hath but a little time*; which one Apoſtle alſo obſerveth, 2 *Theſſ.* 2.

VERS. 14.

And when the Dragon ſaw that he was thrown to the earth, he perſecuted the woman that brought forth the manchild.

AND when the raging Romane Empire ſaw, that his maintenance of *Jupiter*, and his idol art of making ſhrines, was to deſcend for ever (as among many voices, ſome even to this day are heard to cry vengeance upon his idols, inforcing them with ſhame to reſigne their uſurped titles of gods, and claime of heaven, to the true Lord and owner thereof) he tooke the courſe of the wicked, whoſe cuſtome is,

(as

(as one of their owne noteth) *Malitia alia aliam trudere*, and to add ſin to ſin (as a holy one ſaith) to quench his thirſt with drunkenneſſe: for ſo proceeded this Beaſt, adding to his blindneſſe boldneſſe, redeeming his blaſphemy, with rage and perſecution; and was ſo far from comming to himſelfe, and taking up repentance to waſh away his crying ſins, that (as the Spirit concludeth) he more and more purſued the Church, and perſecuted the woman which brought forth her firſt borne and primitive fruit, here called, for their faith, their patience, and their godly valour, *the man-child*. Deut. 29.

VERS. 15.

And there was given unto the woman two wings of the great Eagle, that ſhe might Flee into the deſart, unto her place, where ſhe was nouriſhed for a time, and times, and halfe a time, from the face of the ſerpent.

BUt the Lord, who had ſo dearly bought his Shunamite, was no leſſe careſull to preſerve and carry her to the place of her reſt, with a ſtrong and outſtretched providence, even upon his own 2 wings, whoſe feathers were made of the truth of his promiſe, ſealed and delivered by the hand of his two witneſſes, which the Bridegroome, of purpoſe left with the Spouſe, to accompany and guide her, whenſoever ſhe removeth. If ſhe travell by day they are her leading cloud; if by night, they are her pillar of fire: if ſhe flie, they lend her wings; if ſhe wander, they harbour her; if ſhe be naked, they cover her; if in priſon, they viſit her; if captive, they redeem her; if ſhe be weak, they ſuſtaine her; if blind, they lead her; if ſhe be heavy, they comfort her; if ſick, they recover her; if ſhe doubt, they reſolve her; if ſhe erre, they direct her; if ſhe thirſt, they give her to drink; and if ſhe hunger, they feed her, and make her ſo ſtrong of conſtitution, that af-

flictions are rejoycings to her, baniſhment a haven, diſperſion a friend, loſſe and death advantage. And by theſe comforts (as by hands) they convey her to her ſolitude and reſtleſſe place of reſt, as the Spirit diſcovereth, ſaying, *But there were given to the woman two wings of the great Eagle, that ſhe might Flee into the deſart, unto her reſting place,* where, ever ſince her primitive diſperſion, ſhe hath lived ſtrewed and ſcattered far and neer, over the face of the earth, ſeen and knowne of her Lord, by whom ſhe is protected, and of the Children of wiſdome, of whom ſhe is juſtified: and ſo doth and muſt remaine hidden and retired into the privy Chambers of Gods providence, and her owne Conſcience, during the Reigne of Antichriſt, whoſe curſt and arrogant ſupremacie, was to riſe out of the aſhes of the Dragons Emperiority, as the holy Ghoſt prophecyed.

And thus, hiding her eminent primitive graces, muſt cloſely and ſilently keep the Lords watch, and ſtand upon her honourable guard three propheticall years and a halfe, here (as in *Daniel*) determined by a time, and times, and halfe a time, from the reach and rage of the Serpent, his taile and ſucceſſors.

VERS. 16.

And the Serpent caſt out of his mouth, after the woman, water, as it were a Flood, that he might make her to be carried away with the Flood.

AND when the Dragons train of Ceſars (who, for their malice to the truth, and ſeducing the Nations, are here called by the name of the ancient enemy and ſeducer of mankind, *the Serpent*) ſaw, that they could no longer havock the Church of God, by reaſon of her cloſe ſight and ſecret diſperſion, they deviſed to purſue her with their bloody edicts, and ſacrilegious conſtitutions, which they breathed out

ag ainſt

ag ainſt her, in ſuch raging and furious manner, as the Spirit therefore reſembleth the violence of their barbarous inquiſitions, and unprincely reſcripts unto the unmercifull rage and current of a flood, hoping, that as by their unplacable fury they had diſperſed and driven the Spouſe to corners, ſo by the due execution of their cruell promulgations, they might utterly conſume her generation, and blot out all letters of her honorable name; for to that white onely they aimed, as the Spirit concludeth, *That he might make her to be carried away of the Flood.*

VERS. 17.

And the Earth holp the Woman, and the Earth opened her mouth, and ſwallowed up the Flood, which the Dragon caſt out of his mouth.

BUt in reliefe of the Churches preſſures and perſecutions, her Lord gave charge unto his hand-maid the Earth, to comfort, help and ſuccour her his Spouſe: and as *Moab* was charged to hide the chaſed Iſrael of God, and not bewray him that was fled and eſcaped, but to dwell with him, and to give him covert and protection from the face of the deſtroyer; ſo here the Earth was commanded to reach forth her helping hand, and to take in and harbour the Lords exiles, in the ſecret chambers of her deſarts, mountaines and caves, that ſo ſhe might either afford her cloſe and quiet ſafeguard, or in witneſſe of her faith, and prooſe of her patience, receive the blood which her curſed brethren ſpilt; which courteſie and tender favour, the Spirit remembreth to the perpetuall praiſe of the benefactors of the Spouſe, ſaying, *But the earth holp the woman, and opened her mouth, and ſwallowed up the Flood which the Dragon caſt out of his mouth.*

VERS 18.

And the Dragon was wroth againſt the Woman, and went to make battell with the remnant of her ſeed, which keepe the Commandements of God, and have the teſtimony of Jeſus Chriſt.

AND notwithſtanding the Dragon by his taile of *Cæſars*, had thus maſſacred and diſperſed the Church, yet was he not ſo ſatisfied, but for very rage fell into a melancholy mood, for cauſe he could not quite conſume and root her honour out, as the Spirit diſcloſeth, ſaying, *And the Dragon was wroth againſt the woman.*

And foraſmuch as the Churches beauty did moſt ſhine in the Eaſt, Syria, Greece, Aſia, where ſhe was borne and bred, the Dragon thought it his beſt (in policie, which evermore with him was held for chiefeſt Religion) to itch and ſet forward his den, and hold his Court further Eaſt; which purpoſe of his, as cloſe as it was, the holy Ghoſt diſcovereth, in ſaying, *And he went*; and noteth the true end wherefore he went, not ſo much to barricade and ſtop the float and incurſion of the barbarous enemie, as he (forſooth) pretended, as to purſue and conſume the diſperſed remainder of the Spouſe, as the ſpirit unfoldeth, ſaying, *to make battell with the remnant of her ſeed*, who for that they were juſt of the making and growth of the Churches firſt and primitive fruit, holding the myſtery of faith in a good Conſcience, as the firſtborne did; the Spirit ſetteth them forth in the ſame lively colours, ſaying, *which keepe the Commandements of God, and have the teſtimony of Jeſus Chriſt.*

VERS.

VERS. 19.

And he ſtood upon the ſand of the Sea.

AND the Dragon removed his throne, and left his ancient ſeat and City of Rome, where he had now kept Court almoſt a thouſand years, and went and pitched his Throne anew in a haven Towne, between *Pontus Euxinus*, and *Propontis* in the Eaſt of *Thracia*, anciently called *Byzance*, and there erected the new City of *Rome*, and called it after his owne name, *Conſtantinople*, the City of *Conſtantine*: which tranſlation of his reſidence and chair of eſtate, one of his owne alſo noteth.

Conſtantinus apud Thraces, qua Boſphorus æquor
Thracius Euxinis Ægæum ingurgitat undis,
Conſtituit ſedem Imperii.

CHAP. XIII.

The deſcription of Antichriſt and his Devotaries.
The deſcription of his Clergy and of his Religion.
The Character of Antichriſt.
The number of his Dayes, and the end of his Reigne.
The year of th' End of the World, diſcovered out of Dan. 12.

VERS. 1.

And I ſaw a Beaſt aſcending from the Sea, having ſeven heads and ten hornes, and upon his hornes ten Diadems, and upon his heads names of blaſphemy.

AND preſently upon the remove and tranſlation of the Empire, the Apoſtle eſpied that wicked one, Antichriſt, man of ſin, in ſaying, *And I ſaw*; who in regard of the tyrannous power and bloody uſe of the unbridled juriſdiction, that ſhould be given him, he is here termed (as in holy Scriptures other Monarchs are) *a Beaſt*, that is to ſay, a kind of Government, Kingdome, dominion or power, exerciſed and acted by a ſucceſſion of tyrannous, bloody and beaſtly men.

And albeit his perfection in evill ſtood yet aloof, and was very far off, young and tender, as lying in ſwathing clouts; yet the Apoſtle deſcryeth him, as it were through a chink, in ſaying, *comming up*. For after the tranſlation of the Empire, and that now *Ethnick Rome* began to play the Chriſtian, he was well nigh a hundred years cloſely creeping & climbing up, before

before he could advance his curſed head and claim of ſuper-eminency. Concerning which ambitious puffe of vaine priority, ſo fair and evident mention is made in the monuments of time, that the incredible boldneſſe of the adverſary is no leſſe marvellous then his incurable blindneſſe, that hath ſo long time ſtumbled at this ſtone, and ſo often ſpurred us by way of vaunting to ſhew them (if we dare or can) when this apoſtaſie of Antichriſt tooke her riſe and firſt commencement: which daring vaunt of theirs, the holy Ghoſt tripping over as a thing which is or ought to be knowne unto us, namely, that the horne of Antichriſt and his apoſtaſie did then firſt ſprout out, when his Church firſt obtained at the Dragons hand, priority of place, ſuffrage and cenſure over all. For as the Tree puls up the creeping Ivie, ſo the primacie of the Church of Rome pulled up th'aſpiring ſupremacie of the Biſhop thereof; which Church preheminence and prelation (after long ſuffling and ſhouldring) was firſt obtained at the hands of *Honorius* (tho afterwards upon greater concertation and daggers drawing, it was by other Ceſars and Kings confirmed, renewed and ampliated) who by th'advantage of the weakneſſe and death of his elder brother *Arcadius*, having obtained power and protector-ſhip Eaſt and Weſt, ſubjected the Church of the Eaſt Empire (which moſt withſtood the Weſt and Romane ſupremacie) with all other Churches whatſoever, to the Church and Sea of Rome, at the inſtant ſuit and importunity of the now Biſhop of Rome, whoſe name was then *Innocent* the firſt, in the firſt year of his creation, and in the yeare of Redemption 406.

But the holy Ghoſt (I ſay) paſſing over the punctuall and exact moment of time, when the Egge of Antichriſt and his apoſtacie was firſt laid, as otherwhere ſufficiently preſerved unto us, proceedeth to detect the place where and from whence he ſhould

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ariſe, ſaying, that he ſaw him lift up his hardie head *from the ſea*, meaning *by the ſea*, as in the ſixteenth of this Prophecie, the ſurging, tumbling and raging Sea and City of Rome, where alſo by a like loquution he calleth all Kingdomes ſubjected to her, by the name of *Rivers*. And that this Beaſt ſhould thence ariſe, and there (and not ellewhere) keep Court and reſidence, the Spirit proveth by an argument drawne from the ſhape and proportion of the Beaſt, for he had the ſeven heads and ten hornes of the Dragon, meaning that he ſhould ſit upon the Dragons hills, and reigne in and over the Dragons City, and aray himſelfe with the ſpoils of the world, and hold in ſubjection the Kings and States on earth, as the Dragon did; for ſo much the Spirit intendeth in ſaying, *having ſeven heads and ten hornes*. And leaſt the unwary Reader ſhould miſtake this great Antichriſt for that great Dragon, or this Beaſts ſupremacie and his peſtilent ſucceſſion for that Beaſts ſuper-eminencie and his execrable taile (as many unwarily have done) the holy Ghoſt, in emblazoning his coat, giveth him a moſt exquiſite difference, in ſaying that he wore his *diadems*, not upon his heads, as the Dragon did, but upon his hornes; ſignifying thereby, that he ſhould not come to his Crown and vain-glory by the ſtrength of his ſword, his leaders and his legions, as the Dragon did, but by the baſe and voluntary ſubmiſſion of all ſuch Cæſars, Kings and Princes, as ſhould with one counſell and force, deliver up their authority and power ſecular to the devotion and pleaſure of the Beaſt; and therefore the Spirit crowneth not his heads, but his hornes, ſaying, *and upon his hornes ten diadems*. And concluding ſheweth (even by his head-attire) how far unlike this Dragons High Prieſt of Rome was and ſhould be to the Lords High-Prieſt of Jeruſalem, who (inſtead of having his head-attire emblemiſhed with *holineſſe to the Lord*, as had his ſervant *Aaron*) ſhould

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have his head-peece beſlubbered with names of blaſphemy, *and upon his heads names of blaſphemy*, whereof proofe is made in the ſixth verſe following.

VERS. 2.

And the Beaſt which I ſaw was like to a Leopard, and his feet as a Beare, and his mouth as the mouth of a Lion, and the Dragon gave him his owne force, and his throne, and great power.

AND foraſmuch as the Apoſtle fore-ſaw that this Beaſt ſhould be a far greater adverſary, and a far longer perſecutor of the Church of God, then any of the Monarchies which did ariſe afore him; he ſhaped him an outſide anſwerable to his inward making, framing his parts of the moſt notable perſecuters that ever were; as concluding him for his extraordinary wickedneſſe *the odd fellow*, the totall ſum and very accompliſhment of all other.

And firſt for his preſumption, in extolling himſelfe above the Prince of the Covenant, defouling his ſanctuary, deſolating his ſacrifice, burning his ſtatutes, and inforcing the humble and meek to the abnegation of the truth, by blood, fire, ſt appadoes, and ſuch like exquiſite torments; the Spirit reſembleth him to his arch-type *Antiochus* deſcended from the Monarch of Greece, here (as in *Daniel*) deciphered by a Leopard, *And I ſaw the Beaſt like a Leopard.*

Secondly, in pride of life, in pomp and luxury, the Spirit equalleth him with the Monarch of *Perſia*, and likeneth his arrogant and voluptuous gate to her ten Kings, here (as in *Daniel*) deciphered by a Beare, *And his feet as of a Beare.*

Thirdly, the holy Ghoſt aſcribeth unto him the proud, prophane and curſed mouth of the Monarch of *Babylon*, in commanding the dwellers on earth (upon paine of fire and furnace) to adore his golden Idol, which he had dedicated with cornets, ſackbuts, pſalteries,

pſalteries, dulcimers; which alſo the Spirit covereth (as *Daniel* doth) under the mask of a Lion, *And his mouth as the mouth of a Lion.*

And laſt of all, leſt haply he ſhould be leaſt beholding unto his *Bella Nympha*, his deareſt Lady and miſtris of Rome, the holy Ghoſt ſaith, that the love of his Patroneſſe the Dragon, was equall to the love of a father towards his ſon; for ſhe made him heir apparent, and Lord of her Empire, ſubjecting all things to the feet of his cenſure, and confirming unto him her throne and Palace of Lateran, with all the demeſnes and glory of Latium, as one of his own alſo noteth

——— ——— *Latiumque relinquit*
Chriſto, & Romuleam ſeptem cum collibus urbem.

VERS. 3.

And I ſaw one of his heads as it were ſlaine to death, but the wound of his death was cured, and all the earth was in admiration after the Beaſt.

AND preſently after this great Antichriſt was riſen, the Apoſtle foreſaw ſuch a wound given to one of his heads, that the Beaſt was in eminent danger to be ſtricken downe againe, and ſlaine in the very egge, for ſo much the Spirit noteth in ſaying, *And I ſaw one of his heads as it were ſlaine to death.* For the better opening of which wound, we muſt not onely remember the Beaſt hath ſeven heads, but we muſt alſo ſtep a little forward, and crave the aſſiſtance of the ſeventeenth Chapter concerning the interpretation of the ſeven heads, which ſaith, that *the ſeven heads are ſeven hills, and they are alſo ſeven Kings*; diſcovering the true ſeat and ſituation of the City of Rome, where Antichriſt ſhould keep his Court and reſidence, by the *ſeven hills.*

And by the *ſeven Kings* the ſeven Monarchies, which from the beginning of the world to this day, have ſucceſſively riſen and reigned over the earth, of which

which ſeven, the Aſſyrian Monarchie was the firſt, and the Roman the ſixth, of both which and their pue-fellows, is further revealed in the 17. Chapter following. Meane time we are here to obſerve, that as the holy Ghoſt doth therefore call his ſeven heads by the name of ſeven hils, becauſe the ſeat of Antichriſt ſhould be there, and not elſewhere placed and planted; ſo he nameth them alſo *ſeven Kings*, becauſe the power of Antichriſt ſhould be an extraordinary ſoveraignty, compounded of ſuch ſpirituall and temporall claims and juriſdictions, as ſhould be equivalent in preſumption and prophanation, to all the tranſgreſſions of the ſeven Monarchies, which from the beginning hitherunto, have blaſphemed God, and corrupted his world.

This foundation laid, doth ſhew, that this deadly wound given to one of his heads, which (as after appeareth) was the wound of a ſword, cannot be meant of any one of his heads after the firſt ſignification, as they are hills, but as they are Kings, and ſubject to the ſword: and ſo by conſequence intendeth, that one of his imperiall heads, and namely his faire *Adonis*, his minion, Lord and Maſter of Rome, of whom he had ſo lately received his breath and being, was ſo deadly wounded, as that the Beaſt himſelfe, thereby was in great danger of extinction. Thus having found the head, let us look unto the wound, that ſo we may the better diſcerne the great danger the Beaſt was in, delivered in theſe words, *as it were ſlaine to death.* This deadly wound was given and driven home to the head by the ſword and incurſion of the Weſt Gothes, under the leading of *Alaricus*, who in the nineteenth year of *Cæſar Honorius* (of whom the Beaſt ſome foure yeares before had received his life) entred Italy, and gave ſuch a deadly ſtroke unto his powerfull pate, that for very feare, the beaſt lockt himſelfe up in his den at *Ravenna*, while the enemy

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ript up the ſtreets of his imperiall City, filling them with famine, fire and ſword; which night of woe, or rather beginning of her wofull night, made an ancient friend of hers, who in her youth did love her over-well, to bewaile and bind up her deadly wounded head, with an old Ballade, after the tune of the burning of *Troy*.

Quis cladem illius noctis, quis funera fando
Explicet aut poſſit lachrymis æquare labores?
Urbs antiqua ruit multos dominata per annos.

And having thus mortally wounded the head of the Beaſt (in the yeare of ſalvation 410. and 1157. years after *Romulus* had raiſed her walls with his brothers blood) proceeded to ſeize upon the reſt of his dignities, havocking and burning his chiefeſt honours, *Latium*, *Campania*, *Apulia*, *Lucania*, *Calabria*, where raging and deviſing how to extermine the power of the Empire for ever, and to ſpread his glory over all, was by ſudden death blotted out, leaving his purpoſe and his Army Royal to his wives brother *Ataulphus*, who in like raging haſt and fury returned to Rome, with an obſtinate intent and reſolution to obliterate the ancient name of Rome for ever, and to call her (in honour of his people) *Gothia*, or after his owne name *Ataulpha*; which counſell and purpoſe of his, had it beene effected, *Sir Antichriſt* with all his primacies and ſupremacies had bid us good night long ago; and all his gainfull enterludes of *Fides veſtra*, and *Ne deficiat fides tua*, and *Paſce oves*, and *Tibi dabo claves*, and *Quorum remiſeritis*, with all his peſtilent painted traine of ſucceſſion, had been daſht in repeating, before ever they had come on ſtage. But to the end this recovery might be the plague ſore of the earth, his deadly wound was healed, as the Spirit ſaith, *But the wound of his death was cured.* For by the pleaſing prayers and ſubtile interceſſions of the Emperours ſiſter *Placidia*, whoſe beau-

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ty and body was eſpouſed to *Ataulphus*, for ſuch a time his fury was averted, and his deſigne diſſolved, and himſelfe not onely content at her amorous mediation to grant the City of Rome pardon for her name, but alſo to leave her eclipſed and dying honour, with all her Italy, to her ſtupified *Honorius*, who for feare was crept into his earth at *Ravenna*; and taking his Spouſe *Placidia* with ſuch dower as himſelfe liſted, departed Italy, and pitched his Tabernacle in *France*. then one of the chiefeſt Provinces of the Weſt Empire. And to this Plaiſter the Spirit pointeth, in ſaying, *But the wound of his death was cured.*

And the holy Ghoſt foreſeing the greatneſſe of the Beaſts power to come, which was yet but like unto his ſin; and how that Satan his creator, who had formed him after the image and perfection of his owne wickedneſſe, ſhould afford him ſuch letters commendatory to all the world, which naturally loveth wicked inventions, that the primacie of his Church and ſupremacie of his perſon ſhould overſpread all, and obtaine the praiſe of the earth, concludeth of him in this manner, *And all the earth was in admiration of the Beaſt.*

VERS. 4.

And they adored the Dragon which gave power to the Beaſt; and they adored the Beaſt, ſaying, Who is like unto the Beaſt, or who may war with him?

AND the children of misbeliefe aſcribed to the Dragon inhibited honours, decking his heatheniſh Chriſtianiſme with names of holy, and moſt holy, titles due to God alone and they adored his execrable inventions and doctrines of divels, worſhipping and diviſying his uncircumciſed train of Cæſars, who had granted unto Antichriſt ſuch power incomparable, and uncontrollable juriſdiction which the Spirit anatomizeth in theſe words, *And they adored the Dragon which gave power to the Beaſt.* And

And as in evill there is no meane, ſo theſe children of unbeliefe went on, and beſtowed like titles and magnifications upon this baſe and vile Antichriſt, who as the Prophet long agoe foretold us, by policie
Dan. 8. ſhould proſper, and by peace deſtroy many, and ſtrike his adorers with ſuch a ſpirituall drunkenneſſe, that they ſhould not onely hang their gold, but their faith alſo upon him, and verily beleeve that this vile and deſpicable Antichriſt, Delegate to *Romulus*, and Deputie to *Cæſar*, was Vicar to the Lamb, and ſucceſſor to *Peter*. And thus rejoycing over the errour of their owne fantaſie, ſhould with *Pigmalion* admire and dote upon the idol of their owne carving, and falling downe ſhould adore and crie with that drunken King, *Great art thou, O Bell, and in thee is no deceit:* which occaſioneth the Spirit (in deteſtation of their madneſſe) to diſcloſe their ſhame, ſaying, *And they adored the Beaſt, and ſaid, who is like unto the Beaſt, or who may war with him?*

VERS. 5.

And there was given to it a mouth, ſpeaking great things and blaſphemies, and power was given to it to worke fourty two moneths.

AND as the Dragon did bequeath unto Antichriſt, his throne and his power in ſo large and ample manner, that his prieſtly key was in cutting and killing, ſo like the Dragons ſword, that he that is wiſe, may eaſily perceive, one craftſman made them both: ſo Satan the Maſter and ſeducer of them both, endowed his Antichriſt with mouth and lips ſo like his own, that whoſo hears him open, may truly ſay, *Quam ſimiles habent labra lactucas*, like lips like lettice; at which the Spirit pointeth in ſaying, *And there was given to it a mouth*; and proveth it by an argument
Dan. 7. drawne from the fruit of his lips, *ſpeaking great things and blaſphemies.* Whereof the Prophet *Daniel* alſo in-

inditeth him, foretelling that he ſhould open his execrable mouth, and ſpeake words againſt the moſt High; of which preſumptuous and blaſphemous magniloquence, the holy Ghoſt arraigneth him more particularly in the verſe following.

And the Prophet alſo further reporteth, that *times and laws, and great power ſhould be given into his hand, for a time and times, and the dividing of a time*; Dan. 7. butting and bounding his tyrannous reigne and government within the ſelf-ſame circle and period, as here the Spirit doth, by another like prophetical conſtruction, ſaying, *And power was given unto it to worke forty two moneths.*

VERS. 6.

And he opened his mouth unto blaſphemie againſt God, to blaſpheme his name and Tabernacle, and thoſe which dwell in heaven.

IN diſcovering the blaſphemous mouth of Antichriſt, the holy Ghoſt doth firſt and principally challenge him for preſuming to lay hand upon his divine and ſpirituall ſword, and to weare the name and title of Vicar to the Lamb, which title, name and honour, is onely due to the Spirit of the Lamb, the onely moderator, comforter, & commander of all the Lambs affaires and forces in heaven and in earth: and of this principall blaſphemy the Apoſtle condemneth him, in ſaying, *And he opened his mouth unto blaſphemy againſt God.*

Next, the Lord challengeth him for preſuming to blaſpheme the word of God, ſuperadvancing his whoriſh Church above the divine eternall teſtimony, in and by which the Son of God is named and knowne; which contumely offered to his moſt holy word, the Lord accounteth as done to himſelfe and his moſt holy name; for ſo the holy Ghoſt ſpeaking of that Lord that is faithfull and true, who with juſtice judgeth

geth and fighteth, ſaith, that *he was cloathed with a garment ſprinkled with blood, and his name is called, The Word of God.* The pourtraiture of which divine and eſſentiall word, is the ingraven Scripture of his moſt holy and written word, and of this blaſphemy the Spirit inditeth him in theſe words, *To blaſpheme his name.* Leſſe marvell then, if like a raging flood, down bearing all before him, and overflowing all banks of obedience towards God, he dare extoll his curſed head above all that is called or named God, that is to ſay, all magiſtracie, authority and power ſecular, which by Gods owne ordinance and commandement, is the onely true, lively and immediate repreſentation of his owne perſon, juſtice and government here on earth, in and over all temporall cauſes and perſons, as well Eccleſiaſticall as civill, of which high treaſon one Apoſtle alſo convinceth him, 2 Theſſ. 2.

No marvell then, if thus daring to blaſpheme the Lord of the houſe and his annointed Deputies, he dare blaſpheme the houſe of God, wherein his name is honoured, curſing, reviling, and reputing it a houſe of ſchiſmatiques, heretiques, excommunicates; which blaſphemous and undeſerved wrong, the holy Ghoſt layeth to his charge, in theſe words, *and his tabernacle.*

And laſt of all, to ſhew that there is neither end nor meaſure in his black, preſumptuous and blaſphemous mouth, the Spirit further chargeth him with blaſpheming the Saints and ſervants of God deceaſed, curſing, reviling and condemning their doctrine, and yet bleſſing, adoring and erecting their ſhadowes, ſepulchers, and ſhrines, for mediators, interceſſors, and reconciliators betweene God and the ſinner; like their curſed fore elders the Iſraelites, who boaſted in the deſcent of their Father *Abraham*, and yet blaſphemed the faith of *Abraham* their Father, of which blaſphemous and indicible contumely againſt the Son of God, and his moſt holy Spirit, the Apoſtle

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condemneth him, ſaying, *And thoſe that dwell in heaven.*

VERS. 7.

And it was given unto him to make battel with the Saints, and to overcome them; and power was given him upon every people, tribe, tongue, and Nation.

AND as after lightning followeth thunder, ſo after Antichriſts blaſphemy followeth his perſecution, as the Spirit teſtifieth, ſaying, *And it was given him to bid battel to the Saints*; which the Prophet *Daniel* by way of expoſition alſo plainly ſetteth forth, ſaying, *That he ſhould murther and conſume the Saints and ſervants of the moſt High, and with the curſed Philiſtims ſhould make his feſtivalls of Samſons afflictions.*

And in further amplification of this his carnificious fury, the Spirit ſetteth forth the largeneſſe of his charter and commiſſion, by an exceſſive loquution, foretelling us that it ſhould be ſo large and generall, that the fire of his prophane and ſycophanticall keys ſhould take hold upon every nation and tribe; as if we pleaſe to caſt an eye upon the time paſt, and confer what he had, with what he hath, we ſhall eaſily diſcerne the meaning of the holy Ghoſt in theſe words, *And power was given him upon every tribe, people, tongue, and nation.*

VERS. 8.

And all that inhabit the earth adored it, whoſe names be not written in the booke of life, of the Lamb which was ſlain from the beginning of the world.

THE holy Ghoſt having in the former part of this Chapter diſcovered the birth, place, perſon, power, blaſphemie and perſecution of Antichriſt, deſcendeth now to the deſcription of his creatures and devotaries, foretelling us that they ſhould be ſuch onely (for unto ſuch onely the particle *all* is here reſtrained)

ſtrained) as have their portion and intereſt in this life, whoſe piety, heaven, hope and glory is here, and not elſewhere; which kind of out and overcaſt Chriſtians, the Spirit deſcribeth by a periphraſis moſt proper to their naturall and inbred diſpoſition, ſaying, they are *thoſe that inhabite the earth*; therein diſcovering them as by a difference diviſive from ſuch as are the Lords pilgrims and ſtrangers on earth, having here no permanent abode or place of reſt, but ſeeking the things which are above, attend with patience the revelation of a life and City to come, not made with hands, where their Lord and their Redeemer liveth.

And the Spirit proceeding ſheweth further, the ſupreme hidden, and unperceivable reaſon why the adorers of Antichriſt thus defiled the ornaments of their calling, and why they loved lyes more then truth, the Beaſts penance, more then Gods repentance, the Beaſts beliefe, more then faith towards God; the Beaſts miſerable merits, more then the fruits of the Spirit, hatred of ſin and love of God, becauſe (as holy *David* ſaith) *they were not found in the Lords record, nor written with the righteous*: for ſo much the Spirit unfoldeth, ſaying, *whoſe names be not written in the Booke of life, of the Lamb which was ſlaine from the beginning of the world.*

VERS. 9.

If any man have an eare, let him heare.

TH'Apoſtle having ſufficiently deciphered the nature and carriage of Antichriſt and his creatures, commeth now to diſcover his reward and judgment, which howſoever it tarry little or long, is of neceſſity the reward of ſinne. But before the Spirit draweth out his ſword, it pleaſeth him in his accuſtomed mercy, to awake his Church and her enemies, and to move them to a feare and reverent attention, by a generall ſum-

ſummons, proclaiming, *If any man have an eare, let him heare.*

VERS. 10.

He that ſhall lead into captivity, goeth into captivity: and he that ſhall kill with the ſword, muſt be killed with the ſword: here is the patience and the faith of the Saints.

THe holy Ghoſt in this verſe calleth Antichriſt to the Barre, and ſets him before the world, for the very *hee*, on whom the wrath of God and his heavy diſpleaſure is to be executed. For he, who under colour and pretence of weeding out and rooting up of heretiques, hath brought into the Church, captivity, inquiſitions, tortures and torments, to the horrible murther and ſlaughter of the Saints, when in ſuch caſes (notwithſtanding) he had neither precept nor example in the life of the Lamb, or his Apoſtles ſo to doe; *hee*, even hee, ſaith the Lord, is that party, againſt whom this juſt judgement of taliation is laid up in ſtore to be executed upon him in that day, when the Lord ſhall bring againe the captivity of his Church, which for their ſins, he hath given up to the ſword and fury of the Beaſt, untill ſhe have borne the burthen of her ſhame, and (as the Prophet ſaith) renewed her beauty by her ſorrows, and her glory by her perſecutions, and then ſhall be fullfilled that which was ſpoken by the Propher, *Wo to thee that ſpoyledſt, and waſt not ſpoyled: and didſt deale wickedly, when they did not wickedly againſt thee: for when thou ſhalt ceaſe to ſpoyle, thou ſhalt be ſpoyled: and when thy ſin is ended, thou ſhalt be rewarded*, as here alſo the Spirit denounceth, conteſting that God ſhall ſcourge him with his owne inventions, and repay him home in his owne coine, ſaying, *He that ſhall lead into captivity, ſhall goe into captivity, and he that ſhall kill, ſhall be killed.* *Ezek.* 39. *Iſa.* 33.

And in conſolation of the Spouſe, concludeth that howſoever Antichriſt and his Delegates fooliſhly

thought, by afflicting the Church, to deſtroy the Church, yet in her afflictions, conſiſteth the very ſtrength and approbation of her children; for by the things they ſuffer, they learne obedience, and through patience their faith is conſecrated, by the which they are perfected and made inheritable of the promiſe of God: all which mercy and favour is commended unto them under the hand and ſeale of afflictions, by which, their mad and drunken adverſaries thought to conſume them, and like fools did not conſider, that as the workman doth ſquare the ſtone by ſtrokes, and as the Snake doth caſt his old skinne by paſſing through ſharpe ſtones, ſo the Lord doth renew his Spouſe by ſtripes, and bruſheth off her old affections, by paſſing her through the aſperitie of tribulation; which holy and hidden conſideration, cauſeth the Spirit to honour the ſufferings of the Saints ſo highly, as to aſcribe unto them the chiefeſt ſtayes and ſupportations of their precious hope and calling, namely, *patience* and *faith*, ſaying, *Here is the patience and faith of the Saints.*

VERS. 11.

And I ſaw another Beaſt comming up from the earth, and he had two hornes like the Lamb, but he ſpake like the Dragon.

THe holy Ghoſt in the verſe foregoing, having pronounced ſentence of death againſt Antichriſt, before he comes to the execution thereof, deſcendeth to the arraignment and condemnation of his Clergie, that ſo they may be carted to the valley of *Hinnom* both together, whom the Lord here figureth under the name of the Beaſt, ſaying, *And I ſaw another Beaſt*; comprehending under the ſingular number of *one Beaſt*, by a manner of ſpeech common to the holy Scriptures, the whole corporation and univerſity of falſe and lying teachers, who from the firſt Eremite, Hypocrite,

Hypocrite, Father, Prieſt, Monk, Fryer, to the laſt trumping and vagabond Ieſuite, have avouched the honour and adoration of Antichriſt, And is moſt aptly deciphered by their earthly, ſenſuall, and divelliſh minds, in pointing to their countrey and place of extraction, whence and where ſuch weeds doe grow, ſaying, *comming up from the earth.* And commendeth their making and acquaintance to us, by two exquiſite tokens, the one their perſon, the other their doctrine. Touching their ſhape and perſon, the Spirit ſaith, that it was in robe and exteriour appearance, the very face and countenance of the Lamb, deckt and garniſhed with his owne two hornes, to wit, the Law and the Goſpel, wherewith the Lamb doth ſave and kill; for ſo the Spirit ſaith, *And he had two hornes like the Lamb.*

But as concerning the uſe and force of the hornes, the Spirit ſaith, they were therein ſo contrary to the Lamb, that when they did open, either to teach the Law or preach the Goſpel, they ſpake and taught like the Dragons Doctours, and like the Prieſts of Jupiter, teaching and preaching unto the children of the world, that they ought to worſhip the God of heaven, as the Dragons Prieſts had taught their fathers to worſhip the Gods of the heathen. Which deteſtable prophanation of the worſhip of God, and prepoſterous adoration of his name, the Spirit detecteth, in ſaying, *But he ſpake like the Dragon.*

VERS. 12.

And all the power of the firſt Beaſt he did in his ſight, and he made the earth and the inhabitants therein to adore the firſt Beaſt, whoſe wound of death was cured.

BY the power of the firſt Beaſt, is meant the purpoſe and plot of the Dragon, for the upholding and eſtabliſhment of their falſe and godleſſe religion, to the prophanation and extinction of the true wor-

ſhip and ſervice of God, which foraſmuch as he could not effect by force and open enmitie, I meane by the bloody perſecutions of his prophane and Ethnick Cæſars, he did deviſe to put a new ſtring to his old bow, and to work it out by fraud and falſhood of friends, and thereupon perſwaded his Ethnick Cæſars, that in policie it was the beſt to play Chriſtians, foraſmuch as the world was now ſo given, as *Jupiter* with all his idols muſt needs give place to Chriſt, becauſe moſt voices went that way.

And the better to bring the myſtery of iniquity to paſſe, he cauſed his new chriſtened Cæſars to ſet up a race of ſycophanticall, high, and princely Prieſts, who under colour of proctering the affairs of the Lamb, ſhould cunningly clap *Jupiters* coat upon the Lambs back, and beſtow all the ceremonies and ritualls of *Jupiter* and his idolls upon Chriſt; that ſo, by turning *Jupiters* worſhip into Chriſtianiſme, he might turne the worſhip of God into Paganiſme and idolatry, and that ſo, he might at the leaſt, prophane and deſolate the true worſhip of the true God, whoſe Majeſty and truth of deitie, they could no way blemiſh.

And for the better ſucceſſe in this their project, ſhould cauſe to be erected throughout all Kingdomes and Nations, certaine covents and ſwarmes of falſe, ungodly and proſtituted Clerks, who by avouching and maintaining againſt all commers, that Antichriſts name is *Simon Peter*; and that the ſupremacie his Cæſars and his Kings gave him, is the very keys of heaven and hell, which the Lamb committed to the diſpenſation of his Saints and ſervants: and that the throne and ſeat of wickedneſſe, is *Peters* Chaire and Sea Apoſtolique; and that the execrable forme of *Jupiters* worſhip, wherein his Lords and Cæſars delighted, is the very true worſhip and ſervice of God, which the Lamb and his Apoſtles delivered.

And by theſe miſts, legerdemains, and new editi-

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ons of old idolatry, ſhould eſtabliſh in the ſight of Antichriſt, the ſelfe ſame prophanation, and devout impiety, which his Anteceſſors the Cæſars ſo ardently embraced; for ſo much the Spirit rippeth up, in ſaying, *And all the power of the firſt Beaſt he did in the ſight of Antichriſt:* and thereby ſo ſtrongly deluded and ſeduced the children of diſobedience (moſt properly here, as elſewhere, deſcribed by the name of *the earth and the inhabitants therein*) that they loathed the Sacrifices of the God of heaven, and refuſed to worſhip, as the Lord commanded, and choſe rather (as the Spirit ſaith) to adore the firſt Beaſt, that is to ſay, to worſhip the God of their fathers, as the Dragon commanded them, juſt after the preſcription of his Cæſars, and manner of the heathen.

And that we may the better diſcerne, from whom thoſe Proctors of Don Antichriſt borrowed this their abominable Church-ſervice, the Spirit remembreth the repaired wound of their maſters creditors pate, mentioned in the third verſe, *Whoſe wound of death was cured.*

VERS. 13.

And he did many ſignes, ſo that he made fire to come downe from heaven to the earth, in the ſight of men.

THe holy Ghoſt having arraigned and condemned the Clergy of Antichriſt, touching their doctrine, proceedeth further to detect their abomination and forgery, in ſeeking to confirme their falſe doctrine by lying ſignes and works of wonder; condemning therein, firſt their vanity; ſecondly their preſumption. For as nothing can be more vaine and ungodly, then to ſeeke by lying ſignes and wonders to confirme the doctrine of the Lamb and his ſervants, which is all ſufficiently eſtabliſhed by their owne magnificent and divine miracles, unto which the Church of God upon her allegiance is enjoyned

to

to ſubſcribe: ſo nothing can be more preſumptious and wicked, then to attempt by ſignes and wonders the confirmation of any other doctrine then that which the Lamb and his two witneſſes have ſealed and delivered unto us, according to the ſtatute of God, Deut. 13.

And though their ſignes were many, as the Spirit reporteth, ſaying, *And he did many ſignes*; yet were they but forgeries and lies, not wrought in truth and dignity, but in falſhood and fallacy, as our Lord himſelfe and his ſervant *Paul* foretold us, *Mat.* 24. 2 *Theſſ.* 2. In which regard the holy Ghoſt, ſquaring the miracles of theſe exorciſts after the rule of their doctrine, which was in ſhew the Lambs, but in truth the divels; calleth alſo their lying ſignes, heavenly fires, ſaying, *So that he made fire to come downe from heaven to the earth, in the ſight of men:* not that they were in deed and in truth ſo, but that they ſeemed ſo to be, in the eyes of men, becauſe they were wrought by theſe vagabond exorciſts, under a pretended and colourable imitation of the name of the Lord Jeſus, who of all heavenly powers and fires is the true Lord and ſoveraigne commander; ſo theſe Clerks of Antichriſt muſt be ſutable in their wickedneſſe, that as their doctrine was oppoſite to the truth of Chriſt, ſo their wonders might contrary the power of Chriſt, by a colourable imitation of the miracles of Chriſt, and might be a true and perfect depravation of the ſame.

VERS. 14.

And he ſeduced the inhabitants on the earth, through the ſignes which were given him to doe in the ſight of the Beaſt, ſaying unto them that dwell on the earth, that they ſhould make the image of the Beaſt which had the ſtroke of the ſword and liveth.

AND the Spirit further diſcloſing the happy ſucceſſe of theſe unhappy brokers and ſlaves of Antichriſt

tichriſt touching their miſts and miracles, foretelleth us, that as the firſt *Elias*, by the miracles of heavenly fire, did induce and draw the good unto the feare of God, ſo theſe impoſters of Antichriſt, by the lure of their falſe and lying fires, ſhould ſeduce and draw all dung-hill and earthly minded men from the feare of God, in ſuch ſure and devoted ſort as that they ſhould perſwade them to make the picture and image of the Beaſts Religion, and to embrace and erect ſuch a Chriſtianiſme, as ſhould in all points counterfeit and repreſent the Paganiſme of the Dragon; attiring and decking *Jupiters* prophanation with the holy and honourable names of God, Jeſus, Spirit, Scriptures, Church, Sacraments, Saints, *&c.* like excellent Comedians who deck themſelves with Crownes, Scepters, Purples, and repreſentations of Kings, when as indeed they are but the idleſt and baſeſt of the people. And as the Lord commanded his ſervant *Moſes* to erect ſuch a tabernacle of witneſſe here on earth, as ſhould be in all points after the idea, modell and platforme of that divine and eternall Tabernacle which he ſaw in the mount: ſo Antichriſt (Lord of miſrule) commanded his propudious Clergie to cauſe all people, nations and Kingdomes, to ſet up ſuch a Chriſtianity as ſhould in all points anſwer the idea, modell and platforme of that prophane and execrable heatheniſme wherewith he ſaw the Gentiles enamoured; and hereby ſo ſtrongly ſeduced the inhabitants on earth, that they verily thought the *myſtery of iniquity* to be *pure* and *undefiled chriſtianity*, and that the *abomination of deſolation*, foreſpoken by *Daniel* the Prophet, is the only true, ancient, Catholique and *Apoſtolique religion*; teaching them that periſh by conſenting unto lies, that they ought to worſhip *God* as the Gentiles did worſhip *Jupiter*; perſwading them that as the Gentiles had their *Aræ*, ſo Chriſtians muſt have their *Altars*; and as the heathen had their

bloody

bloody Sacrifices, ſo Chriſtians muſt have their *unbloody ſacrifices*, and offer bread and wine to God, as the heathen did to *Ceres* and *Bacchus*; and as the Pagans had their *Pontifex maximus*, ſo Chriſtians muſt have their *Pope*; and as Ethnicks had their *Sacerdotes*, ſo muſt Chriſtians have their *Prieſts*; and as the Gentiles had their *Gods* and *Goddeſſes*, ſo muſt Chriſtians have their *he ſaints* and *ſhe ſaints*; and as the Dragon had his *Pantheon*, ſo Antichriſt muſt have his *All-ſaints*; and as the heathen had their *idolls*, ſo Chriſtians muſt have their *images*; and as the Pagans did conſecrate their Temples to *idolls*, ſo Chriſtians muſt dedicate their Churches to *Saints*; and as the Ethnicks had their *ſupplications*, ſo Chriſtians muſt have their *proceſſions*; and as the Gentiles had their *Luſtrations*, ſo Chriſtians muſt have their *holy water*; and as the Dragon in his Church-ſervice had his *Cerei*, ſo Antichriſt in his Church-ſervice muſt have *Candles*; and as the Dragon had his *Acerræ* or *Thuribles*, ſo Antichriſt muſt have his *Cenſors*; and as the Dragon had his *Novendiall ſacrifices*, ſo muſt Antichriſt have his Maſſes of *Requiem*; and as the Dragon had his *Hecatombes*, ſo Antichriſt muſt have his *Trentals*; and as the Dragon had his *Colledges Sodalium* and *Arvalium fratrum*, ſo muſt Antichriſt have his *Cloiſters of Monks and Friers*; and as the Dragon had his *Veſtals*, ſo Antichriſt muſt have his *Nunns* and *Sanctimonials*; and as the Dragon did celebrate the *birth dayes* of his *Cæſars*, ſo Antichriſt muſt ſolemnize the *nativity of his Saints*; and as the Dragon had his *Annals*, ſo muſt Antichriſt have his *Legends*; and as the Dragon had his *ſecularia Spectacula*, ſo Antichriſt muſt have his *Jubilees*; and as the Dragon had his *Bacchanals*, ſo Antichriſt muſt have his *Carnivals*; and as the Dragon had his *Lupanaries*, ſo muſt Antichriſt have his *Stewes*; and as the Dragon had his *inchanters*, ſo Antichriſt muſt have his *Exorciſts*; and as the Dragon had his *Aſyla*, ſo Antichriſt muſt have his *Sanctuaries*; and as the Dragon had

had his *Exequies* and *Parentals*, ſo Antichriſt muſt have his *Diriges* and his *de profundis*; and as the Dragon had his *comitia centuriata*, ſo Antichriſt muſt have his *Councels œcumenicall*; and as the Beaſt had his *comitia curiata*, ſo Antichriſt muſt have his *Councells Provinciall*; and as the Dragon did *divifie his Cæſars*, ſo muſt Antichriſt *Canonize his Saints*; and as the Dragon enacted *civil lawes*, ſo Antichriſt muſt enact *canon lawes*; and as the Dragon had his *imperiall Reſcripts*, ſo Antichriſt muſt have his *Decretal Epiſtles*; and as the Dragon had his *Tribunitiall interceſſions*, ſo Antichriſt muſt have his *uncontrollable interdictions*; and as the Dragon had and uſed his *Proſcriptions*, ſo Antichriſt muſt have and uſe his *excommunications*; and as that Beaſt commanded his heathen to pleaſe their goddeſſe *Iuno* with *Cane vota libens*, ſo this Beaſt commanded Chriſtians to pleaſe their God with *vowes*; and as the Dragon had his *Triceps Hecate*, ſo Antichriſt muſt have his *Triple Tiara*, to ſignifie his triple pretended juriſdiction; and as the Dragon had his *Hexaphoron*, ſo muſt Antichriſt be *carried up and downe*; briefly, as the Dragons Prieſts did teach the heathen to worſhip *Iupiter* as *God*, ſo Antichriſts Clergy muſt teach their Chriſtians to worſhip *God* as *Iupiter*; and look what *forme* of religion, what *manner* of life the *Dragon* led, the ſame muſt *Antichriſt* in his perſon parallel and maintaine.

And to the end we may undoubtedly diſcern what and of whoſe image the Apoſtle ſpeaketh, the Spirit remembreth now the third time his recured wound, which here, ſpeaking more plainly out, he calleth *the ſtroke of a ſword*; not that it was the only ſtroke (for many ſwords did pierce the Dragon, as his had pierced many) but the firſt ſtroke of a ſword, which from the beginning and riſing of the Dragons Empire and regiment by Cæſars, did remeaſure the fury of the ſword upon his own head and chair of ſtate, as the Spirit noteth ſaying, *which had the ſtroke of the ſword, and liveth.*

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VERS. 15.

And it was given to him to give ſpirit to the image of the Beaſt, and that the image of the Beaſt ſhould ſpeake, and ſhould make that whoſoever honoured not the image of the Beaſt be ſlaine.

AND ſuch art and perſwaſible power was given to thoſe inchanters and apoſtates of Antichriſt, that they infuſed ſuch a quickning ſpirit, ſuch a life, giving animation into the Ethnick dead and deſolate image of the Dragons religion, by guilding it over with the reverend, divine and honorable names of God omnipotent, Chriſt Jeſus the righteous, his holy Spirit, his precious blood, his ſacred word, his bleſſed Sacraments, &c. that they eaſily perſwaded the blear-eyed world to think and beleeve, that the execrable forme and image of *Jupiters* abomination, commanded by the Dragon and his Cæſars, was the very true worſhip and ſervice of God, commanded by the Lamb and his ſervants; and that the picture of *Jupiter Olympius*, which their Lord *Epiphanes* had ſet up and placed in *Sanctum Sanctorum*, was the very Ark, and propitiatory of God, ſet up and erected by *Moſes* his ſervant; and their abominable myſticall Maſſe, the Sacrificeof an unbloody Meſſias, made of bread of their owne baking (which the Patriarks, Prophers and Apoſtles never heard nor dreamed of) is a Sacrifice not Euchariſticall, but propitiatory, and ſo all-ſufficient for the atonement and reconciliation of God unto the ſinner, as if it were figured and ſeal-led in the precious blood of the Lord of the Covenant; and that the horrible prophane and deteſtble ſupper of *Thyeſtes*, is the very true, holy and comfortable commemoration of the Lords love in giving his life for the children of the Church, and their thankfull communion and celebration of the ſame.

And by theſe and ſuch like inchantments, theſe Pro-

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ctors of Antichriſt ſo baffled and blinded the Princes and Protectors of their ſynagogues, that they inzeal'd them to authorize and erect inquiſitions, executions, and torments againſt all ſuch as refuſe to honour and adore the idol-ſervice and deſolation of their *Antiochus*; and that all ſuch as doe but mutter againſt the magnificence of their Church and her worſhip, which all the world adoreth, ſhould be accounted as *Infœlix Lolium*, weeds, Lollards, Heretiques, excommunicates, and ſonnes of death, to the admirable confirmation of the Spirits prediction in this place, ſaying, that *it was given to him to give ſuch ſpirit to the image of the Beaſt, that the image of the beaſt ſhould ſpeake, and make that whoſoever honoured not the image of the beaſt, be ſlaine.*

VERS. 16.

And he ſhould make all little and great, rich and poore, free and bond, to have a Character in their right hand, or on their fore-heads.

AND the power of theſe proſtibulous Clerks was ſo catholique and univerſall, that they cauſed all Kingdomes and Nations (figured here by a numeration of their eſtates, conditions and callings, *little, great, rich, poore, bond, free*) to confederate and unite themſelves by a reſolute and determinate purpoſe of believing and living after the laws and preſcriptions of Antichriſt; which league of voluntary and reſolute ſubjection, the Spirit calleth *the character of the beaſt*: for as unity and love in truth, and a reſolved purpoſe to live after the Commandements of God, is the Character and cognizance of the Lamb: ſo unity, conſpiration and banding againſt the truth, with reſolution to live after the traditions of Antichriſt, is the creſt and character of the Beaſt. Which profeſſion of obedience was ſo ſtudiouſly embraced,

and

and with ſuch joy received of all the clients and creatures of Antichriſt, that the Spirit ſaith, they did no leſſe pride themſelves in their errors and abominations, then in the wearing of their bracelets and abillements, delivering it in manner of ſpeech uſuall with holy Scripture, when it intendeth to expreſſe an ardent and hearty affection approved both by word and action, by practiſe and profeſſion, as *Deut.* 6. 8. and 11. 18. where the holy Ghoſt uſeth the ſelfe ſame phraſe, *in their right hand, or on their foreheads.*

VERS. 17.

And that no man may buy or ſell but he that hath the character or the name of the Beaſt, or the number of his name.

AND in further proofe that Antichriſt and his apoſtaticall Clergy ſhould drive the Naile of their impiety home to the very head, the Spirit ſaith, that by them and meanes of their authority, it ſhould be enacted, that none ſhould trade or live (for ſo much the inhibition of buying and ſelling doth inferre) but ſuch as acknowledge and adore the prerogative royall, religion and diſcipline of the Beaſt and his holy Catholique Church (for ſo by a figurative kind of blaſphemy ſhe muſt be called) as is confirmed by Antichriſt himſelfe, then named *Martin* the fift, in his Bull directed to the inquiſitors of heretical pravity (for ſo it pleaſeth him to terme the profeſſion of the truth) *Nec domicilia habeant, nec larem foveant, nec contractus ineant, nec negotiationes & mercaturas exerceant, nec humanitatis ſolatia cum Chriſti fidelibus habeant,* &c. All which their domineering, rage or madneſſe, the holy Ghoſt by way of previſion moſt admirably epitomizeth in theſe words, *And that no man may buy or ſell* (no one excepted out of the King of Babylons decree) ſave thoſe onely that carry his ſigning and fleſh-mark in their hands or hearts, as Beaſts doe in their

their fells, meaning ſuch as under or above boord, privately or in publique, are obſtinately and reſolutely devoted to live and dye as the Beaſt commandeth; which the Spirit unfoldeth in ſaying, *But he that hath the Character*, or are otherwiſe allied as it were by way of cognomination unto Antichriſt or his Church Catholique, and are hereafter cleped Papiſts or Catholiques, revealed in theſe words, *Or the name of the Beaſt*; or laſt of all, are found to adore within the very verge or liſts of his reigne and Empire Pontificiall, here butted and bounded within the circle and comprehenſion of theſe words, *Or the number of his name*, of which more at large in the verſe following.

VERS. 18.

Here is wiſdome; he that hath underſtanding, let him count the number of the Beaſt, for it is the number of a man, and his number is ſix hundred ſixty ſix.

THe holy Ghoſt intending to reveale in this verſe, the ſecret councell and purpoſe of God, concerning the period and finall end of Antichriſt and his Church-dominion, prepareth his Reader to attention by a little ſhort Preface, intimating that it is the diſcovery of a myſtery and point of high underſtanding, ſaying, *Here is wiſdome*; wherein leſt we ſhould overraſhly judge (as many have done) the Spirit maketh choice of his auditors, and addeth for a bar, not he that will, but he that can, and hath underſtanding, let him audite and count the number of the Beaſt; *He that hath underſtanding let him count the number of the Beaſt*; whom leſt we ſhould imagine to be a ſpirit or other creature of ſtrange ſhape (as ſome have vainly phantaſied) the Spirit calleth him *a man*, ſaying, *For it is the number of a man*, comprehending by a Synecdoche under the word *Man*, a ſucceſſive ſtate and Kingdome of men, after the ſpeaking and ſtile

of the Prophers: for ſo the Lord informed his ſervant *Moſes* to ſpeake, *Let my ſonne goe*, that is, let my People of Iſrael depart; and ſo in *Daniel*, under the forme and name of foure ſingular Beaſts, are deſigned foure ſeverall Monarchies, moſt of them containing a long ſucceſſion of many Monarchs. *The Ramme which thou ſaweſt are the Kings of the Medes and Perſians:* after which manner of ſpeaking, the Spirit ſpeaketh alſo in this place, and under the name of *a man*, preſenteth unto us the whole race and ſucceſſion of men of ſinne, whoſe totall ſumme is one Antichriſt, the bounds and limits of whoſe dominion and tyranny, the holy Ghoſt impaleth within the circuit of a certaine ſure prefixed period and determinate number of yeares, ſaying, *And the number of him is ſix hundred ſixty ſix.* Wherein many, as well ancient as late writers (as in the reſt) have vainly imagined, that Antichriſt is one ſingular perſon, which muſt ſuddenly ſtart up, and after three civill yeares and a halfe depart againe; and that he muſt bee by birth a Iew, and of the Tribe of *Dan*, when notwithſtanding thoſe curſed Scatterbags have neither Tribe nor ſhadow of Tribe left amongſt them; and that he muſt reigne in Ieruſalem, of which Citie and Temple, there is not any one ſtone left upon another; and that he muſt kill *Enoch* and *Elias*, who are to appeare about the Kalends of Greece; with divers other ſuch legendary phantaſies, never meant nor ſent from God: ſo in this point alſo concerning the number of Antichriſt, they have given up an account ſo far from the audite of truth, as nothing can be more. And as men that thought it worth the labour to find a knot in a ruſh, ſo by a conceited framing and anagrammning of letters, they have endeavoured to find out ſuch a name, as by characters might expreſs the number 666; and withall might ſomething ſquare either with the name, nature, blaſphemie or reſidence of

Exod. 4. *Dan.* 7. *Dan.* 8.

the

the Bishops of Rome, as λατεῖνος, τεῖταν, ἀρνυμε for ἀρνυμαι, λαμπετις ἐκκλησια ιταλικα, μαιμετες, ἀντεμος, *Remiith Adonikam, filius perditionis, &c.* whereunto also may be added the conjectures of *John Wickliffe, John Bale, Francis Junius*, men otherwise of good and worthy memory in the Church of God; as also the conjectures of others as worthy and honourable as they, that have referred the number of 666. to the time of Antichrists revealing and yeare of rising, when notwithstanding it is a strange voyce, and not knowne to the eares of the Scriptures, for the word *number* to be used for the beginning and rising of any terme of time limited and predicted by the Prophets, but onely for the end, period, and determination thereof.

But if it were lawfull to smile in so grave an inquisition, amongst all phantasticall charmes and cabalisticall conjectures upon this word *number*, there is none more ridiculous then that which most pleaseth our Rhetoricall Rhemists, who by a rare supputation of characters, have as roundly found out the Beasts number, as the Sodomites did the doors of *Lot*, in the name *Luderus*, which in the Almain tongue is the name of *Luther*: and although we are sure, they cannot so much as think upon the poor Frier *Luther*, but for very feare they stinke all the world over; yet this device so tickleth the Clergy of Antichrist, that they pretend to laugh for joy. But as for their prefixed time of three naturall or civill yeares and a halfe (which they allot to the reigne and rage of their Antichrist) it doth so unevenly square with *Luther* or Lutherans continuance, that these miserable Sardonians are faine to eat their word, and to endure the foolish world to laugh at them, whiles as dying they faine would seem to laugh at it. But to leave these cursed leaders of the cursed blind, and returne againe to those that have thought to calculate and

find out the myſtery of Antichriſts number *666* in a word, at a word we ſay they are deceived and erre, not knowing the power and conſtruction of the Scripture.

For firſt, by the word *name*, delivered in the former verſe, in theſe words, *Or the number of his name*, is meant the very exiſtence and perſon of the man of ſin, by a propriety of ſpeech common to holy Scriptures, as *Acts* 1. 15. *Apoc.* 3. 4. & 11. 13. where (by an Hebraiſme) *names* ſignifie *men*, and are converted with the parties and perſons themſelves, as the name of God in holy Scripture is often taken for God himſelfe: and therefore as in the former verſe, the Scripture calleth it *the number of his name*, ſo in this verſe, he calleth it *the number of a man*, underſtanding by *a man* (as is aforeſaid) the totall ſum of that ſucceſſion of beaſtly men, which make and conſtitute the exiſtence and perſon of one Antichriſt: and by the word *number*, is meant the fatall end and finall determination of their reigne and government: for ſo the finger of God ſpeaketh to *Belſhazzar*, *God hath numbred thy Kingdome*, that is, God hath ended and finiſhed the dayes of thy Kingdome: ſo that *the number of his name*, or *the number of the man*, is nothing elſe but the period and finall determination of the uſurped tyranny and domination of Antichriſt; which the Lamb, the Lord and preſerver of Iſrael, for the glory of his name, conſolation of his Church, and confuſion of her foes, with a mighty and outſtretched arme ſhall bring to paſſe in the yeare which ſhall be *666*.

For forasmuch as the egge of Antichriſtianiſm was laid in the dayes of *Innocent* the firſt, ſucceſſor to *Anaſtaſius* the firſt alſo of that name, in the yeare of ſalvation 406. as is before declared; and that by expreſſe commiſſion, there was furthermore granted to the Beaſt, his heirs and ſucceſſors 1260. years, for

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the hatching, foſtering and perfecting this child of perdition and myſtery of iniquity, which being added to 406. by rule of true audite muſt needs verifie this admirable judgement, which the Spirit of God hath here denounced and determined to make good upon him in the yeare which ſhall be 1666. In which account and diſcovery of his end, the holy Ghoſt of purpoſe leaveth out the millenary number, as not onely knowne perfect and immutable (for that theſe vile and evill dayes ſhall not exceed more thouſands then one) but as reſpecting alſo the common uſe of all Nations, as well Hebrews as Gentiles, who in their ſtiles (for brevitie ſake) do no leſſe often ſpeak and write by th'imperfect number, omitting the millenary, then after the perfect, adding the millenary, as *Munſter* well obſerveth.

Vide Calendarium Hebraicum Sebaſtiani Munſteri.

And in that year my Lord of Rome ſhall lay down his proud waves, and although he fortifie never ſo ſtrong, and lay his foundation as low as hell, and build his turrets as high as heaven, and place his Miter above the ſtars, yet in that day he ſhall die the death of the uncircumciſed, and periſh like the Amorite, whoſe fruit is deſtroyed from above, and root from beneath; and the multitude of his offences ſhall conſume the multitude of his forces; and it ſhall be more poſſible for him and eaſie unto him, to weigh the fire, or meaſure the wind, or call againe the day that is paſt, or recover the verdure of the withered graſſe (as a holy one ſaith) then to avoid this counſell and decree of his downfall here determined by the Spirit againſt him, ſaying, *And the number of him is 666.*

Amos 2. 9.

And then all Kingdoms and people ſhall ſee th'eternity of that eternall City (as one of her own calleth it) and th'immortality of her ſoul, meaning the ſoveraign power and ſupremacie of her Cæſars and high Prieſts, to wither, die, and forſake the earth for ever: and as Babylon her mother left unto her th'inheritance

of

of her pride and prophanations, ſo ſhall ſhe alſo leave unto her the heritage of her death and judgements: for as her glory hath been great, ſo ſhall her diſhonour, when all her excellency ſhall be tranſlated into ſhame and ſorrow.

Now therfore as King *Belſhazzar* cried aloud, when he ſaw the hand-writing againſt him, that they ſhould bring the Chaldeans, Aſtrologians and inchanters to read and interpret; ſo thou that once and long before our dayes, haſt been deemed by Laws of all Nations a power ſo ſoveraigne and holy, call now about thee thy Councell and thy Clergy (who call themſelves good men, learned and wiſe, whoſe onely grace is to love antiquity, gravity, wiſdome and conſtancy) call them I ſay, cloath them with purple and chaine them with gold, yet ſhall they not deliver thee from this judgement to come; but as the mill-ſtone which the mighty Angel tooke and caſt into the ſea, which may not riſe and float againe, with ſuch violence thou and thy Church in that houre ſhall be thrown down, and ſhall be found no more.

And all ſuch Kings on earth, or rather Kings of earth, whoſe love thou haſt ſtollen to the loſſe of their ſouls, that have lived in drunkenneſſe, delights and wantonneſſe with thee, ſhall weep and waile for thee (as for their firſt-borne) when they ſhall ſee the ſmoake of thy torments aſcend, and the Apples which thy ſoule luſted after, to depart from thee, and no man to buy thy traſh and commodities any more: for that God which judgeth thee, is a ſtrong Lord, and thy deriſion ſhall be the joy and Allelujah of Sion.

But her faire and halcyon day may not long endure before the Lord (that with juſtice judgeth and fighteth) ſhall come in the clouds of heaven, to render unto every man according to the wayes wherein his heart hath walked, as more directly is revealed in the 20. Chapter following. But as concerning the day

day and houre of the comming of that Lord, who for the glory of his name ſhall bring theſe things to paſſe, it is faſt ſealed up in the treaſury of God, far beyond the aime of all his ſervants on earth, or Angels in heaven; and yet his beloved ſervant *Daniel* is bold in ſpirit, and layeth downe the yeare to be the five and fortieth yeare (according to his Chaldaicall ſupputation) after the conſumption and extermination of Antichriſt, that it may be fulfilled which was ſpoken by the Prophet, *Verily the Lord of hoaſts will doe nothing, but he revealeth his ſecrets unto his Servants the Prophets.* Amos 3. 7.

DAN. 12. 11, 12, 13.

And from the time that the daily Sacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, there ſhall be a thouſand two hundred and ninety dayes.

Bleſſed is he that waiteth and commeth to the thouſand three hundred and five and thirty dayes.

But goe thou thy way till the end be: for thou ſhalt reſt, and ſtand up in thy lot, at the end of the dayes.

For continuation
See after 702. b. 9
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FINIS.

Continuation of K with .702. b 9 4

TO
Him that hath read this Work, grace and truth be multiplyed.

AND to the same end, I entreate him, although he hath read the worke, that neverthelesse, he would read it over againe, and consider the things therein contained, yet more deeply and seriously: and know, that if (in this last time, wherein is so great confusion of spirits, and opinions in matters of Religion, and distraction of minde thereupon) the truth of God, declared in his two Testaments of truth, be worthy his understanding, and that God hath given, or shall give him an heart truely to desire the same, as preferring it above all the devices of Satan, and things of this world; hee shall then assuredly attaine his hearts desire, and be satisfied therewith, even from the first beginnings of Christ, in and throughout the whole way, to the perfect state of a true Christian; and understand what God hath foretold in his word, to come to passe, from this present time, to th'end of the World; as also what is past, and now in being. All which hee shall finde, though briefly, yet cleirly unfolded in theis small Treatises, which I so much desire him to read and consider.

And let him not think it a thing contrary to the word or minde of God, that hee should, in this last time, raise up a Prophet *amongst us, and instruct him by his Word and Spirit, in theis great matters, even unto the very* Year, *wherein Christ shall come in his glory, (his Saints be raised and changed, this present world end, and that world without end, begin; wherein hee shall raigne with his Saints for ever, in joyes eternall;) to the end that he might declare the same to the world, an hundred and twenty yeares before that yeare should come;*

Considering

Conſidering what the Scriptures have ſpoken to this purpoſe; as Rev. 13. 18, *where God, by his Angel ſaith concerning the number of the Beaſt,* 666. Here is wiſdome, let him that hath underſtanding count the number, *&c. as pointing to the very man, whom hee foreknew, and had determined, firſt of all, to give that ſpeciall gift of wiſdome and underſtanding unto; it being the great ſecret, on which, the knowledge of that other greater Secret of the yeare of the End, depended, as* Daniel *declareth,* Chap. 12. 11, 12, 13.

And that the Authour of theſe ſmall Bookes, was and is the man ſo in account with God, I dare be bold to ſay.

Hee counteth the number 666 of this Beaſt of Rome, *the new* Babylon, *as* Daniel *did the number of that Beaſt* Belſhazzar, *of the old* Babylon, *Dan.* 5. 16, 17, 18. *to be the time of his end, and that it ſhall be in the yeare 666, or as at large 1666. (the yeares of his raigne being, as is underſtood of all, 1260, which began in the yeare of our Lord, 406. as this Authour, travelling like a Pilgrime, with great difficulty and danger, found recorded in the Vatican at* Rome, *as wee have been informed) which if it ſo come to paſſe, the yeare of the end may then well be underſtood by* Dan. 12. 11, 12, 13. *to be the* 45th *yeare after.*

Expoſ. Rev. cap. 13. *pag.* 37.

For although theſe great things concerning this Beaſt of Rome, *and his Abomination, and alſo the time of the End, wherein the ſcatterings of Gods holy people ſhould be accompliſhed, were foreſhewed to his beloved* Daniel, *above* 2000 *yeares ago; yet he underſtood them not, though he greatly deſired the ſame, as he ſaith,* cap. 12. 8. *&c.*

And I heard, but underſtood not: then ſaid I, O my Lord; what ſhall be the end of theſe things?

And he ſaid, Go thy way, *Daniel*: for the words are cloſed up and ſealed, till the time of the end.

Many ſhall be purified and made white, and tryed: but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand: but the wiſe ſhall underſtand.

And from the time that the daily ſacrifice ſhall be taken away, and the Abomination that maketh deſolate

ſet

ſet up? there ſhall be a thouſand two hundred and nine-ty dayes.

Bleſſed is he that waiteth and cometh to the thou-ſand three hundred and five and thirty dayes.

But go thou thy way till the end be: for thou ſhalt reſt, and ſtand in the lot at the End of the dayes.

All theſe things Daniel *foreſaw, and wrote; but the time of the End he underſtood not; God would have that ſecret cloſed up, till this very time of the End, wherein he would inſtruct* One *of thoſe his ſervants, that ſhould be purified and made white by the bloud of the Lamb, in this laſt time; I ſay,* One *eſpecially firſt, who (as I am upon good grounds aſſured) was the Author of thoſe Bookes, which I deſire the Reader, yet againe to read and conſider.*

And that this ſecret of the End was made knowne unto this Man, and publiſhed to the world, like that of Noah, *an hundred and twenty yeares, before the yeare ſhould come, it is manifeſt by the date of his booke to the Church of* Rome, *and of that, to Queene* Elizabeth, *and by his accounts in the ſecond page of the firſt, and the 52th of the other.*

All which being ſo, it is then evident, that God hath been, and is as mindfull of the people of the laſt time of this world, as hee was of them of the old world, in the dayes of Noah; *there being as great need now, as was then, or rather greater, that wee ſhould be forewarned of that great day, by which meanes his* Elect *might be brought to* Repentance, *and the reſt the more convinced in judgement, they being now left without all Excuſe.*

And although neither they of that Church of Rome, *nor the greateſt number of all other Chriſtian Churches, ſo called, will beleive theſe things, but rather ſcoff at them, and being carnall, and earthly-minded; will eat, drinke, buy, ſell, build, plant, marry, &c. and ſo goe on without all fear of Judgement, untill that day come upon them as a ſnare, as Chriſt foretold it ſhould, on all ſuch dwellers on earth: yet nevertheleſſe they ſhall then know that they were forewarned, as the Author himſelfe, in the 52th page of his Booke to the Queene, ſaith.* Matth. 24. 36. &c. Luk. 17. 26

And

And when theſe things ſhall come to paſſe, as verily in their appointed time they ſhall, then ſhall they know that in the dayes of their Rebellion, there was a voyce of a Servant of God heard amongſt them.

Take heed therefore O Chriſtian Reader, and feare, Repent, Beleive, watch, pray, and walke as the Scriptures of truth require, now whiles the limitted day of grace laſteth. And the Lord give grace to every Chriſtian Soul ſo to doe: for when the number of Gods Elect is filled, there will be time no more, *no time for any Sinner more to Repent, & be reconciled to God, by faith in Chriſt*; *but* he that is filthy, let him be filthy ſtill, *&c. This will be the ſtate ſome ſmall time next before the comming of Chriſt, as himſelfe foretold*, Rev. 10. 6. *&* 22. 11. *where he alſo ſaith*; And behold, I come quickly, and my reward is with mee, to give every man according as his works ſhall be.

I am Alpha and Omega, *&c.*

Which very things the Author expreſſeth in the pages before-mentioned of the ſaid ſmall Bookes, and in the 27th *of that to the Earle of* Eſſex.

And ſo my hearts deſire and prayer to God, is, that grace and truth may be increaſed in every Chriſtian Soul,

And I reſt his friend, *J. E.*

The

The Dayes of *Noah*, and of the coming of Christ in glory, mentioned *Matth.* 24. and *Luk.* 17. compared, and referred to the Readers Consideration.

THus you have as many of the writings of this Holy man, as could possibly be found: By which, his great wisdome and understanding in *Divine matters*, may be cleirly discerned. He lived (as appeares by his Bookes) in the dayes of Queen *Elizabeth*, and was once a Student in the University of *Cambridge*; which afterwards, (rejecting all expectation of preferments in this world) he forsook, and purposely obscured himself, in the mean and low Estate of a *Shepherd*; as divers of the *Patriarchs*, and the renowned *Prophets*, *Moses* and *David*, and other *Holy men* have sometimes done: that so he might with greater freedome study the *Scriptures*, and contemplate *Heavenly things*.

Gen. 4. 2. *Gen.* 46. 32. *Exod.* 3. 1. 1 *Sam.* 17. 34 *Amos* 7. 14, 15.

And *God* granted him his hearts desire, namely, the knowledge and understanding aswell of many great mysteries of truth, foretold in his word to come to passe unto the end of the world, as of those speciall graces, which onely appertain, and are peculiar to *Gods Elect*, the *Heirs of Salvation*, as the judicious Reader may plainly perceive by his writings; whereby, he hath, out of *Rev.* 13. 18. *Here is wisdome, let him* ([a]) *that hath understanding,*

([a]) Qui habet intellectum, computet numerum Bestiæ. *Hoc est, numerum Antichristi. Significat Johannes subesse hîc mysterium aliquod, quod à* paucis *intelligi possit, quemadmodum Christus de futurâ desolationis abominatione, quæ per Danielem Prophetam prædicta fuerat, dixit, qui legit, intelligat.* Matth 24. 15. *Acsi diceret, multi propheriam illam legere possunt, sed non* cuivis *datum est, ut quod legit, statim intelligat.* ex Marlorat. Expos. Eccl. in Apoc. 13. 18.

ſtanding, let him Count the number of the Beaſt, &c: and other places of the Scriptures, diſcovered to the world, the inevitable fall and finall deſolation of *Babylon*, viz. the *Church of Rome*, and her *City*; the End and determination of the *Raigne* (a) whereof, he foreſheweth ſhalbe in the year 1666 And out of *Dan.* 12. the Conſummation of all things, and end of the world, viz. the *coming of Chriſt* to Judgement, and the *generall Reſurrection* to be 45 years after the conſumption of *Antichriſt*, which, (the times being computed) will fall out to be about 120 yeares, from the time wherein this Author writ, as is manifeſt by his words in *Page* 2. of his Book to the Church of *Rome*. viz.

(a) *Certum eſt enim tempus* Regni illius *à Deo eſſe conſtitutum; quanquam id nobis incognitum, niſi* eodem ſpiritu *quo Johannes hoc dixit, Reveletur.* & paulo pòſt, *finem habiturum eſt*, puta Antichriſti Regnum, *& Regno Chriſti (ut reliqua omnia) ceſſurum*, Fœlix *igitur qui numerum hunc Beſtiæ intelligit, hoc eſt*, cui *à Deo datum eſt cognoſcere Antichriſti poteſtatem (quæ invicta & perpetua eſſe videtur) ſuo tempore abolendam.* ex Marlorat. in loc.

But thou ſayeſt, tuſh, am I not great? where dwelleth then the power that may do all theſe things? Wherefore thus ſaith the truth, although thou be now ſo high, as that the word foreſpoken is fulfilled in thee; And who is like unto the Beaſt? or who may war with him? *Behold the day haſteth, and is at hand, wherein thou ſhalt be made ſo little, that thy name and remnant ſhall not be found upon the Earth*; *and all thy many horns, and multitude of Witches, (whoſe Arme and Counſell have been thy helpe and treaſure from thy youth) ſhall fall and periſh, as fire conſumeth ſtraw, and not be able to deliver thee any more*; *for thy dayes are numbred, and yet two Moneths, two weeks, two dayes and a halfe, and thy number 666 ſhall be fulfilled. Happy man that liveth to ſee that day, and behold there be living that ſhall ſee it.*

And alſo in 51 and 52 of that to Queen *Elizabeth*, where he ſaith;

And theſe are all which I advertiſe you, few as they be, and ſimple as they go, yet, (if truth deceive me not) their right underſtanding is far finer gold then is your Scepter, and much more honorable then your fathers houſe. And

And this ſhall be for a ſigne that I ſpeak not of my ſelfe. Behold the mountain which you fear ſo much, I mean the Beaſt, the man of Sin, Lucifer, Son of the morning, the Horne that hath ſo many hundred yeares, blaſphemed Heaven, and oppreſſed Earth, Behold, I ſay, tho now he be ſo great, as that he makes the Earth to tremble, and ſhake with a word onely, the very Roots of Kingdomes, the time haſteth, and is at hand, wherein he ſhall be made ſo little, as neither name, nor remnant of him, nor ſon, nor ſons ſon ſhall be found upon the Earth. For his dayes are numbred, ſigned, and ſealed up in the Book of God; and yet Seventy and ſeaven dayes, and his number 666 ſhall be fulfilled.

By which 77 dayes are meant ſo many yeares; there being ſo long from the time, wherein this Author wrote that Book, unto 1666. the year wherein *Rome* will be deſtroyed: unto which 77 yeares, 45 being added, you have about 120 in the whole. In the laſt year of which ſaid 45, he declareth the End of this preſent world, and the glorious appearing of Chriſt to Judgement ſhall be, out of *Dan.* 12. above-mentioned, ver. 11, 12, 13.

And from the time that the daily ſacrifice ſhall be taken away, and the Abomination that maketh deſolate ſet up, there ſhall be a thouſand, Two hundred, and ninety dayes.

Bleſſed is he that waiteth and cometh to the Thouſand, Three hundred, and five and thirtie dayes.

But go thou thy way, till the End be, for thou ſhalt reſt, and ſtand up in the lot at the End of the dayes.

The Authors words are theſe;

But her fair and Halcyon day may not long endure before the Lord, (that with Juſtice judgeth and fighteth) ſhall come in the clouds of Heaven to Render unto every man according to the wayes wherein his Heart hath walked, as more directly is revealed in the 20th Chap. following. But as concerning the day and hour of the coming of that Lord, who for the glory of his name, ſhall bring theſe things to paſſe, it is faſt ſealed up in the Treaſury of God, far beyond the aime of all his ſervants on Earth, or Angels in Heaven: and yet his beloved

Expoſ Revel. cap. 13. ver. 18. pag. 66, 67.

ſervant Daniel *is bold in ſpirit, and layeth down the year to be the five and fortieth yeare (according to his Chaldaicall ſupputation) after the conſumption and extermination of Anti-chriſt, that it may be fulfilled which was ſpoken by the Pro-*
Amos 3. 7. *phet*; Verily the Lord of Hoaſts will do nothing, but he revealeth his ſecrets unto his ſervants the Prophets.

Theſe great things being diſcovered, the Author earneſtly, and with many teares admoniſheth and exhorteth the people of the world to Repent, whereby they may eſcape that great wrath, which at the *Laſt Day*, will unreſiſtably ſeiz upon all *impenitent perſons*, who hardned themſelves while the *day of grace*, and *meanes of Reconciliation* laſted, and put far away, and could not endure to hear of the *coming of Chriſt*, but would rather have choſen to live eternally here, in their fulneſſe, pride, and pleaſures, then that *Great Day* ſhould at length come, wherein muſt be rendred to every one, juſtly and truly according to the wayes wherein his heart delighted.

And whereas the multitude, at this day being exceeding heavy and dull of hearing, and alſo divers, that would be eſteemed Religious, though they embrace this preſent world, and thirſt after the things of this life, like men without hope of a better, being very unwilling to hear of the *Appearing of Chriſt*, and *Day of Judgement*, do uſually object that place, *Matth.* 24. 36. *Of that day and hour knoweth no man, no not the Angels of Heaven*, &c. The words themſelves are a ſufficient Anſwer; for Chriſt doth not ſay, of that Age, time or year, but *of that day and hour knoweth no man, no not the Angels of Heaven*, &c. Like as, in the dayes before the flood, God ([a]) Revealed to *Noah* that ([b]) Righteous man, not the day and hour, but the yeare of the End of the old world 120 yeares before it came; *Gen.* 6. 3.

([a]) *Quapropter dixit Jehova*, &c. *id eſt*, *Noacho Revelavit conſilium ſuum.* Trem. in Schol. ad *Gen.* 6. 3.

([b]) *Gen.* 6. 8, 9. *Gen.* 7. 1.

Now this great matter ought to be ſeriouſly conſidered, namely, what the Lord hath ſpoken concerning the dayes of *Noah*, that is to ſay, thoſe 120 yeares, which next preceded the flood, and of the dayes of his coming in glory.

But of that day and hour, saith Christ, *knoweth no man, no not the Angels of Heaven, but my Father onely.*

But as the dayes of Noah *were, so shall also the coming of the Son of man be.*

For as in the dayes that were before the flood, they were eating and drinking, marrying and giving in marriage, untill the day that Noah *entred into the Ark, and knew not untill the flood came, and took them all away, so shall also the coming of the Son of Man be.* Matth. 24. 36, 37, 38, 39. And more plainly in St *Luke* thus;

And as it was in the dayes of Noah, *so shall it be also in the dayes of the Son of man.*

They did eat, they drank, they married wives, they were given in marriage, untill the day that Noah *entred into the Ark, and the flood came and destroyed them all.*

Even thus shall it be in the day when the Son of man is Revealed, Luk. 17. 26, 27. 30. And Christ addeth; *Watch therefore, for ye know not what hour your Lord doth come.* Matth. 24. 42.

The meaning of these words in St *Matthew*; *They knew not, untill the flood came, and took them all away,* &c. may plainly appear by those of St *Peter*, 2 *Epist.* 3. 5. *For this they are willingly ignorant of, &c.* & those, *Epist.* 1. 3. 20. *The long suffering of God waited in the dayes of* Noah, *while the Ark was a preparing, &c.* That is to say, (a) expected or waited for their *Repentance*, which the multitude wholly rejected, and so continuing in unbeliefe perished in the flood. So that if the long suffering of God in the dayes of *Noah*, that were before the flood, waited for the *Repentance* of the people of that old world, then they were forewarned of the flood, and exhorted to *Repent*, and so must needs know thereof. Therefore, when it is said, *They knew not, untill the flood came, &c.* Thereby is meant, they *non autem ab hominibus ea expectabatur.* Leigh. Crit. Sac. in verb. Ἐκδέχομαι. ex Gerh. in loc. sic Bez. ibid.

(a) *Significatio alicui magis huic loco cõgruit, quia Dei patientia sive longanimitas cõversionem hominũ expectabat,*

(b) Non cognoscere, *pro non velle scire accipi videtur. Sunt enim qui ignorare, & scientes ac prudentes errare volunt. aut non cognoverunt, hoc est, non Crediderunt fore Diluvium donec viderent jam ipsum adesse diluvium.*

(b) believed not, or they would not know, or they had no minde or desire to know or understand, or they were willingly and wilfully ignorant of the time, when the world should be destroyed by the flood.

Further, the 120 years mentioned *Gen* 6. 3. where the Lord saith; *My Spirit shall not alwayes strive with man, for that he also is flesh, yet his dayes shall be* 120 *yeares.* Are not to be understood of the Age of man, as (c) some have imagined, as if mans life were to be alwayes, after, limited or bounded within the like space or number, because *Moses*, who Records this matter, lived no longer, *Deut.* 34. 7. For it is evident, that divers after the flood, have much exceeded that terme or number of yeares: But they are to be referred to that time, wherein, God did by *Noah*, forewarne the people of that old world of the End thereof, that so they might, if it had been possible, have been moved and brought to (d) *Repentance.* Which time being once overpast and

ex Marlorat. *in Matth.* 24. 39. *Cognoverunt igitur isti diluvium secuturum dici à Noe, sed alij irriserunt non credentes, alij suis voluptatibus intenti non animadverterunt; nulli deniq; illorum quod vel inviti norant, agnoverunt.* Bez. in loc. (c) *Nimis crassè hallucinati sunt quidam antiqui scriptores, (ut* Lactan. *& alij) cursum vitæ humanæ hoc temporis spacio finiri putantes; constat enim post diluvium multos ducentesimum annum egressos.* ex Marlorat. in Gen. 6. 3.

(d) *Rectè igitur à patribus expositum est, non de privatâ cujusq; vitâ hîc haberi sermonem, sed de termino* patientiæ *Dei, quâ inde ad Diluvium usq; meritam ultionem differre statuit, ut esset tempus* Resipiscentiæ. Marlorat. ex Muscul. in loc. *Non breve aliquod, sed prolixum spacium* pœnitentiæ *largitur Dominus, viz. seculum integrum & vigmti præterea annes.* Sic Muscul. & Pezel. in loc. *Hoc loco datur hominibus tempus* pœnitentiæ, *& constituitur adhuc ad* 120 *annos* Mercer. in loc. *Deus, priusquam Diluvium in mundum impiorum induceret Noachum justitiæ suæ Præconem ad illos misit; 120 annorum termino ad* Resipiscendum *eis constituto.* Ussh. Arm. Annal. ad An. Mun. 1536.

spent,

ſpent, the univerſall Deluge or flood of waters ſhould immediately deſtroy all mankinde, *Noah*, and his family onely excepted.

So that Chriſt, by the aforeſaid words, in the Evangeliſts above-mentioned, doth ſignifie, that as in the dayes before the flood, the Nations and people of the world, were ſo far from harkening unto *Noah*, and repenting, when he denounced unto them that great (c) wrath to come, and certain deſtruction by the flood, which ſhould in th'end of the dayes, *viz.* of thoſe 120 yeares above-mentioned, overflow the whole Earth, that they, rejecting and ſcorning the Admonitions and forewarning of that Holy man, hardned themſelves in their Abominations, and became more corrupt and ſenſuall, indulging themſelves, and minding their ſinfull pleaſures, and ſo wholly drowned in their luſts and carnall delights, continued ſtupid, (f) ſecure, and unbelieving, untill the flood came and ſwept them all away, intimated by theſe words; *Eating, drinking, marrying, and giving in marriage, untill the flood came, and deſtroyed them all.*

Mat. 24. 36 *Luk.* 17. 26. &c.

(c) *Dicitur Noe Præco juſtitiæ, propterea quod totos illos annos* 120 *non deſierit impios illos & dictis & factis commonefacere, quanta illis ira Dei immineret,* Bez. in 2 Pet. 2. 5.

Even ſo it ſhould be in the dayes of his own coming, that is to ſay, in that ſpace, or number of yeares, next before the End of the world, wherein, the time of his ſecond and laſt (g) coming ſhould be revealed and declared, and the world, in like manner, forewarned and called upon to Repent; as in *Noahs* time, ſo in theis dayes, the Nations and People of the Earth ſhould reject *Re-*

(f) *Quis enim nubere, & (ut in Luca eſt, ca.* 17. 28.) *plantare & ædificare ſuſtinuiſſet, idq; uſq; in eum diem, quo Noe ingreſſus eſt Arcam, niſi fuiſſet iſta ſecuritas? nam illa non tam ad præſentẽ, quam ad futurum uſum deſtinantur. Atq; ita apertè exprimunt animum nullius exitij providum, ſed admodum ſecurum.* ex Muſcul. in loc. (g) *Hoc notandum, quod Dominus non ſimilitudinem ſed rem geſtam (& talem quæ olim accidit univerſo Orbi, & quæ antequam fieret, non credebatur) ad hoc commemorat, ut qui futura non credunt, vel ex præterito iſto exemplo commoveantur.* Marlorat. ex Muſcul. in loc.

pentance,

pentance, and despise the Preachers thereof, *viz.* the *Prophets, Apostles, and other Holy Servants of God*, and wholly give themselves over to sensuall pleasures, and vaine delights, and minde, and seek after earthly things, and become ignorant ([a]) stupid, ([b]) secure, and faithlesse, and so continue untill the *day of grace, and meanes of Salvation* were wholly past, and hid from their eyes, and that *great and dreadfull Day of the Lord* come suddenly upon them, *as a theif in the night, and a snare upon all that dwell on the face of the whole Earth*, Luk. 21. 35. 2 Pet. 3. 10.

([a]) *Ita nunc Christus ultimâ mundi ætatem prorsus stupidam fore docet, ut nihil cogitet quam de præsenti vitâ, suasq; curas in longum tempus extendat, solitum vitæ cursum, ac si in eodem statu mansura semper esset terra, cõtinuans.* ex Marlorat. in Matth. 24. 38.

And then, too late, they will Repent themselves of their wretched neglect and contempt of the truth, and remember they were forewarned, and exhorted unto timely Repentance; for as this Author ([c]) writeth; *When these things shall come to passe, as verily in their appointed time they shall, then shall* not onely *they* of *Rome*, but all such others *know, that in the dayes of their rebellion, there was a voyce of a Servant of God heard amongst them.* All their slighting, pride, and scorne in the meane time notwithstanding.

Wherefore, O Reader, seing these things are so, be ([d]) Admonished to deferre no longer, but forthwith

([b]) *Quòd Regnatura sit ante Christi Adventum summa securitas, testatur ipse quoque Apostolus*, 1 Thes. 5. Cum dixerint, (*inquit*) pax, & securitas, tunc repentinus illis superveniet interitus. *Quòd autem Regnaturi sint carnales affectus, edendo, bibendo, ædificando, forsan testibus opus non habet, & Christus id videtur innuisse*, Luc. 21. *Vbi dicit*, cavete autem vobis nequando graventur corda vestra, crapulâ & ebrietate, & curis hujus vitæ, subitusq; vobis ingruat dies ille. *Quid ista Admonitio aliud indicat, quam regnatura ista vitia ante mundi finem?* ex Muscul. ibid.

([c]) Adv. to Q. *Eliz.* pag 52.

([d]) *Admoneamur hoc loco, ne differamus* Resipiscentiam nostram *ad id temporis, ubi non erit amplius pœnitentiæ locus. Vana est sera pœnitentia, quæ impios frustrà sub Adventum Judicis afflget & plangere faciet incredulos Judæos, Gentes, & malos Christianos.* Muscu. in Matth. 24. 30.

to

to consider, and hasten (as he ([a]) exhorteth) after the *Counsel & Correction of God*, while yet the *limitted day of grace and acceptation* lasteth, and before that *eternall* ([b]) *night come, wherein none can worke, and time shall be no more*, viz. the day of grace, and time of Repentance be past, and all wayes and means of Reconciliation cease and depart for ever. So prayeth your friend.

J. W.

([a]) Adv. to Qu. *Eliz.* pag. 51.

([b]) *Cogitet quisq; dum in hac vitâ est, esse sibi diem operandi, nec hunc esse præterundũ, noctem enim imminere, in quâ nequeat operari.* Musc. in Joh. 9. 4.

Behold he cometh with Clouds, and every Eye shall see him, and they also which peirced him, and all kindreds of the Earth shall wail because of him. Even so, Amen. Revel. 1. 7.

FINIS.